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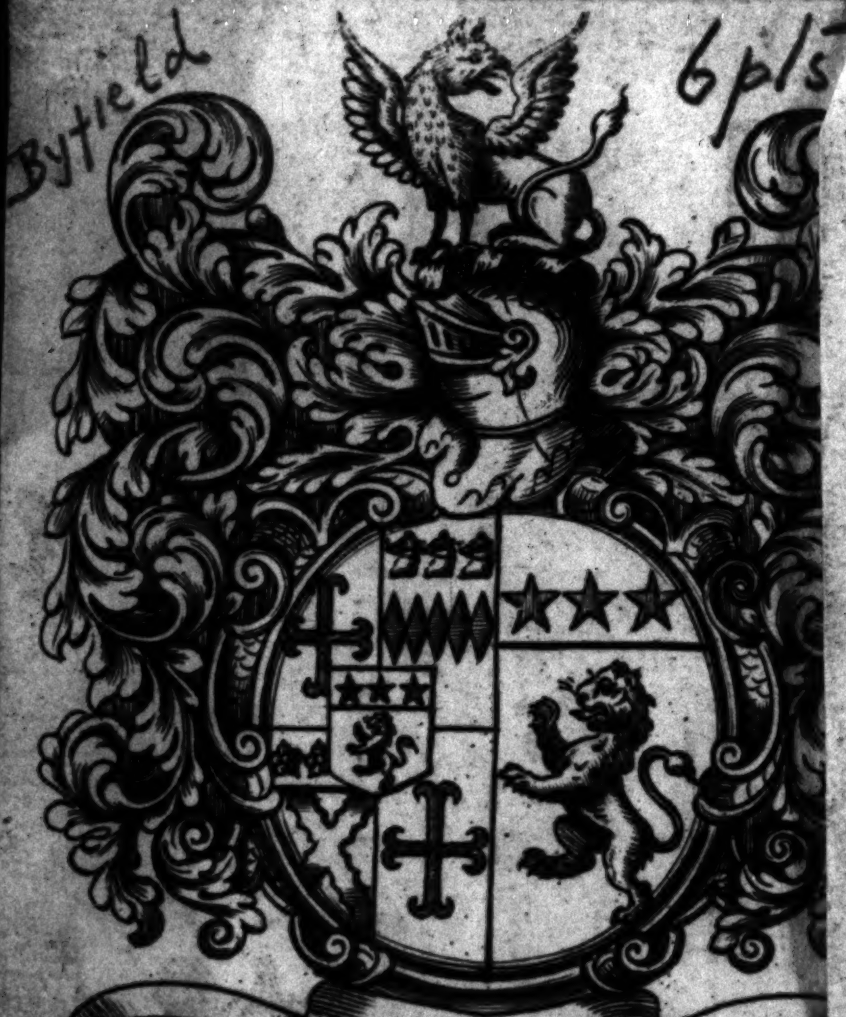
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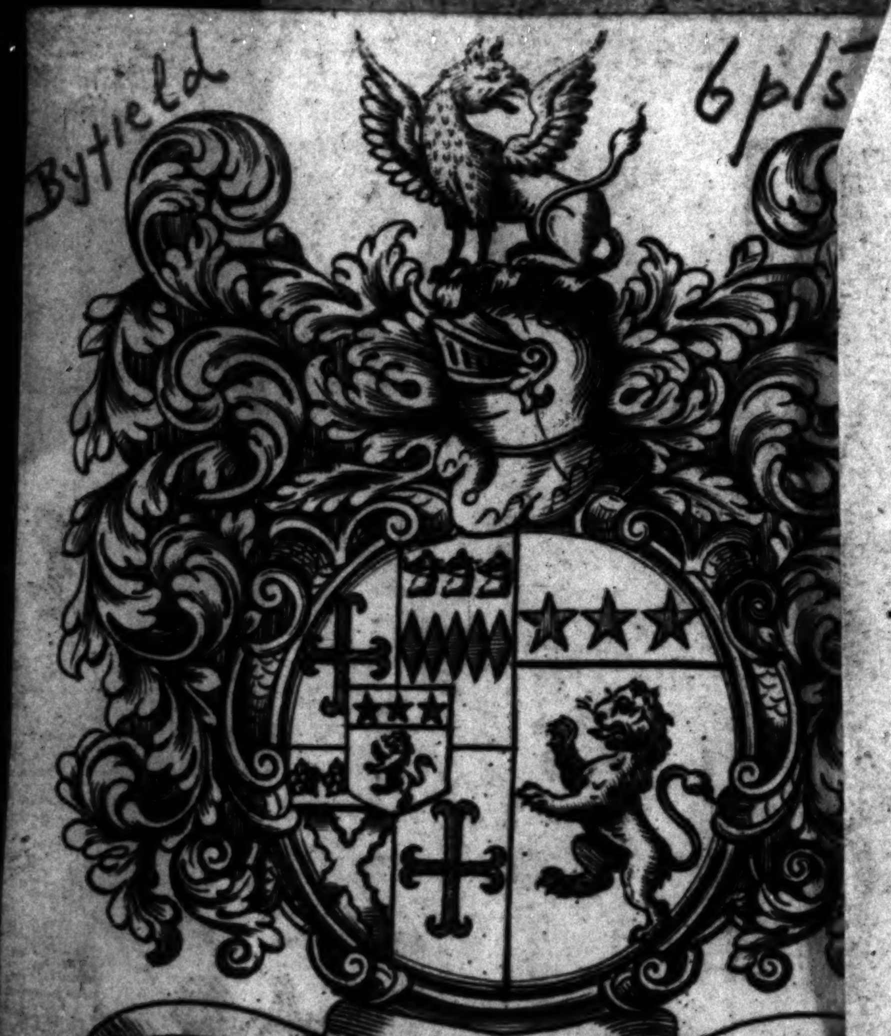
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THE MARROW OF THE ORACLES OF GOD.

OR,

DIVERS TREATISES,
containing Directions about ſixe
of the waightieſt things can
concerne a Chriſtian in
this life.

By N. BIFIELD, late Preacher of
Gods Word at Iſleworth *in*
MIDDLESEX.

The ninth Edition.

LONDON,
Printed by *Iohn Legatt*, and are to be
ſold by *George Edwards* at the ſigne of the
Angell in Greene Arbour. 1633.

Byfield, N.

TO THE RIGHT HONOVRABLE AND most Noble Ladie, the Lady LVCIE, Counteſſe of *Bedford*.

MADAM,

THeſe enſuing Treatiſes, hauing receiued their birth at ſeuerall times, (being but little Ones) ſought them ſeuerall Guardians to protect them: being now all ioyntly *to goe into the world together to ſeeke entertainement, they humbly preſent them-*

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themſelues vnto your Honour; beſeeching your generall protection, and your noble admiſſion, to doe you and your Noble Family their first ioynt-ſeruice, and from thence they are contented to beare their aduenture for their entertainement abroad in the world. And the rather am I embolded thus to ſend them, with this Petition to your Honour, becauſe in the firſt conception of them in the publike Doctrine, you were pleaſed to conceiue ſo good hope of them, as to deſire the profit of their ſeruice, as they ſhould be faſhioned and fitted thereunto. As they are mine, they are worthy of little reſpect; but as they haue receiued ſpirit and life from the heauenly Word, and will of God: ſo they are meete *to attend your moſt retired preſence, and to be truſted with the charge of your greateſt treaſure, not doubting of your Honours noble and religious reſpect herein, I deſire to remaine,*

Your Honours Chap-
laine in the things
of Ieſus Chriſt, to
ſerue you euer,

N. BIFIELD.

Byfield, N.

THE BEGINNING OF THE DOCTRINE OF *CHRIST*.

OR,

A Catalogue of ſinnes: Shewing *how a Chriſtian may finde out the* euils he muſt take notice of *in his Repentance.*

With Rules, that ſhew a courſe, how
any Chriſtian may be deliuered from
the guilt and power of all
his ſinnes.

By N. BIFIELD, late Preacher of
Gods Word at Iſleworth *in*
MIDDLESEX.

Lament. 3. 40.
Let vs ſearch and try our wayes, and turne againe
vnto the Lord.

LONDON,
Printed for *Robert Allott* and *Iohn Legatt*,
and are to be ſold by *George Edwards*
in Greene Arbour. 1633.

Byfield, N.

THe Contents of all the ſixe Treatiſes, thou ſhalt finde in the firſt Chapter of the firſt Booke.

TO
THE MVCH HONOVRED LADIES,

the Lady ANNE CLEERE,
and the Lady ANNE FINCH,
and the Lady IONE HERICKE:
N. Bifield, wiſheth all increaſe of the true grace of Chriſt, and the bleſſed fruition of the glory of God in Heauen.

Worthy Ladies,

LAmentable are the ruines, into which the natures of men are generally falne by their ſins: which appeares eſpecially by the wayes men take in the buſineſſe of their ſoule. The moſt men are cleane out of the way to heauen, and walke in by-wayes of their owne, which are called in Scripture, The *wayes of the wicked*; The *wayes of their owne hearts*; *Peruerſe wayes*; *Darke and and ſlippery wayes*; *The way of iniquity.* All meeting in that *broad way that leadeth to deſtruction*, being wholly ignorant of the *way of life* and *peace*, yea, the moſt of them *ſpeake euill of the good way of God*, and perſecute it. Some there are, that are ſo farre enlightened, as not to like the common roade way of the multitude; and after ſome enquirie haue found them out *wayes that ſeeme good in their owne eyes*; and they are wonderfully well pleaſed with their courſe, but *the iſſues of theſe wayes are death* too, as well as the former. And the more is this danger increaſed vpon men, becauſe the *way of life is* but *one*, and it is a *narrow way*, and hard to find, and may be *ſought* by many, and yet *not found*. Yet this hope is left vnto forlorne men, that there is a way to heauen and happines: A *way of righteouſneſſe* and peace, a *way of mercy and truth*, a *way of wiſedome*: A way that men may *ſecurely* and ſafely walke in; a way, in which Chriſt will *guide them*; God the Father will *keepe them*, & the holy Ghoſt *leade them* by the hand, and direct them in all the paſſages thereof. Onely it concerneth vs *to aske the way*, with all importunitie, of God, and to attend vnto the directions of the Word of God, and apply our hearts, and ſuffer our ſelues to bee diſpoſed aright, that our eyes may ſee the ſaluation of God. And in particular, we muſt looke to three things: Firſt, that if the Lord ſhew vs that mercy to direct vs in the way, we muſt take heede that wee neglect not, or deſpiſe not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *ſtraight ſteps to our feete*. And thirdly, with all feare watch our ſelues, that wee *fall not* off with *the errours of the wicked*, from the good way of God, and ſo our latter end be worſe then our beginning.

I haue vndertaken by the aſſiſtance of GOD, and the direction of his Bleſſed word, to ſingle out the choiſeſt things I could finde in the Scriptures, concerning *the entrance* into the way of God, and thoſe firſt *pathes which are called Holy*. The ſubſtance of theſe directions I haue digeſted into the Treatiſe following: which I dedicate vnto your Ladiſhips, as a teſtimony of my thankfulneſſe, for the reſpect you haue ſhewed vnto my Miniſtery, both in your conſtant reſort vnto it in the weeke dayes, while you liued in a neighbour Pariſh; and in that two of you are pleaſed to come to liue amongſt vs, and ſo are become a part of my charge: As alſo to manifeſt to the world my obſeruance of your Ladiſhips, for the good report you haue amongſt the godly for the grace of Ieſus Chriſt, and your vnfeigned loue of the truth. Beſeeching your *Acceptation*, *Peruſall*, and *Patronage* of theſe, I take my leaue, and commend your Ladiſhips to the *God of Mercy* and *Truth*, who guide, comfort, deliuer, ſanctifie, and preſerue you all vnto the day of Ieſus Chriſt.

Your Ladiſhips to bee
commanded in Ieſus
Chriſt,

N. Bifield.

Febr. 12, 1619.

The chiefeſt things contained in the firſt Booke.

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THE

THE PREFACE TO THE READER, containing the Scope of all the Sixe Treatiſes, and certaine generall things, which by way of Introduction belong *vnto them all.*

FOr thy ſake (*Chriſtian Reader*) I haue beene willing to prepare for the Preſſe, Sixe little Treatiſes: Which may informe thee of ſix things, of the greateſt conſequence, that I know can concerne thee in this life. And though I haue reaſon to abaſe my ſelfe in the acknowledgement of mine owne frailtie and insufficiency for theſe things, yet thou haſt cauſe to awaken to the conſideration of the matter, which ſo neerely concernes thee: vſing the helpe of this labour, till God afford thee better helpes from more able inſtruments. The matter in all of them is ſo neceſſary, that I know not which of them thou mayeſt ſafely neglect.

The Contents of this Treatiſe.

The firſt thing which any man diſpoſing himſelfe for the Kingdome of God, will and ought to inquire after, is, *What he ſhould doe to be rid of thoſe ſo many ſinnes he hath beene and is guilty of?* Rid (I ſay) from the guilt and danger of them, and from the power and dominion of them. For the ſatisfaction of thy conſcience in this moſt needfull queſtion, I haue in this firſt Treatiſe gathered for thee, out of the whole Bible, a *Catalogue* of thoſe ſinnes, which in our repentance God will haue with ſpeciall notice to be confeſſed and auoided. And theſe ſinnes I haue ſet downe, as neere as I could, in the *expreſſe words of the text*, that thou mighteſt ſee the Lord himſelfe deſcribing thy offences; and ſo mighteſt haue no excuſe or doubt, to imagine that it was but the iudgement of ſome men, that made ſuch things to bee thought to bee ſinnes. By this courſe of ſurueying the whole Scriptures, I haue both found out diuers particular offences plainely proued to be ſo, which I could not obſerue to be mentioned in any expoſition of the commandements which I had; and alſo diuers things proued cleerely to be ſinnes, which were onely barely affirmed to bee ſo in other Writers. I haue likewiſe plainely ſhewed thee by *expreſſe Scripture*, what courſe thou mayeſt diſtinctly take to be rid of thy ſins: a courſe that cannot faile thee, being grounded on the moſt euident directions, which God himſelfe hath preſcribed vnto thee, if thy owne ſlothfulneſſe and procraſtination, or wilfull peruerſneſſe hinder thee not: and I doubt not but by experience thou wilt confeſſe, the courſe is comfortable and eaſie, conſidering the great benefit and reſt thou maieſt bring to thy conſcience thereby.

2. The contents of the ſecond booke.

The ſecond thing a man would deſire to be ſatisfied in, (that hath beene entred into the practice of Repentance) is, *How he might come to bee infallibly aſſured, concerning Gods fauour, and his owne ſaluation*; and for anſwer hereunto, I haue in the ſecond Treatiſe gathered out of the Scriptures, *ſignes* of Gods owne making, by which men may try their eſtate, & theſe *ſuch, as* both *deſcribe wicked men*, not yet in Chriſt, *and ſuch*, as deſcribe *godly men* that ſhall certainely be ſaued. And withall, I haue now added directions, how by the helpe of thoſe ſignes men may ſettle their *aſſurance*, and how ſuch as yet want thoſe ſignes, may attaine them.

3. The Contents of the third book.

The third thing euery Chriſtian ought to ſeeke ſatisfaction in, is this, *How a man that hath attained vnto the aſſurance of ſaluation, when he dyes, may comfort and eſtabliſh his heart againſt all the miſeries and diſtreſſes, which may, and will befall him in this life before his death.* And to this end I haue gathered out of the whole *Scriptures* thoſe admirable *conſolations*, which may be abundantly ſufficient to vphold him with much ioy in the worſt eſtate that can befall him. And this is done in the Treatiſe which I call the *Promiſes*.

4. The Contents of the fourth booke.

The fourth queſtion, a carefull Chriſtian, that hath thus found out the gaine of godlines, would aske, is this, *What he ſhould doe in the whole courſe of his life to glorifie God*, who hath thus loued him, and giuen his Sonne to dye for him, and purchaſed ſuch a glorious inheritance for him. And for anſwer hereunto, I haue likewiſe out of the Scripture gathered *she rule of Life*, which will ſhew him diſtinctly, how he ſhould carry himſelfe *towards God*, and *towards men* in all parts of his life; how he ſhould behaue himſelfe at *home* and *abroad*, in *company*, and *out of company*, &c. and all this ſhewed him by the *expreſſe words* of the Scriptures.

5. The contents of the fift booke.

In the fifth place, if a man aske himſelfe what yet he wants that is neceſſary for his ſtate, he may and ought to bethinke himſelfe of this queſtion; *What are thoſe neceſſary truths, which God hath abſolutely tied him to know and beleeue, without which he cannot be ſaued, and which are fundamentally needfull for him?* To this end I haue collected a fift Treatiſe, called the * *Principles*: which are an

* Touching this Treatiſe of the Principles, reade the Ad-

uertiſe-ment, prin-ted at the end of the Rules of Life, p.640.

an extract out of all the Doctrine of religion: of ſuch truths in euery part of religion, as a man is bound of neceſſity to know. And this I haue not onely *proued* by Scripture, but ſhewed what *vſes* hee may put ſuch knowledge to, all the dayes of his life.

6. The contents of the laſt booke.

The ſixt and laſt thing which ought to be enquired after, is, how a man thus fitted to liue the life of God, may alſo *be cured of the feare of death*; and to this end I haue publiſhed that Treatiſe of the Cure of the feare of Death, which ſhewes plaine and comfortable wayes, how any Chriſtian may deliuer his heart from thoſe feares.

Whom theſe Treatiſes concerne.

I ſuppoſe that no man that readeth this, will conceiue, that any of theſe is needleſſe. And as I would aduiſe ſuch Chriſtians as abound with ability and leiſure, to furniſh themſelues with the labours of ſuch worthy Diuines, as haue written of any of thoſe ſubiects: ſo vnto ſuch Chriſtians as haue not that ability or leyſure, I commend theſe Treatiſes, both for their breuity, and the diſtinct digeſting of the things he would ſeek after; there being nothing of mine in theſe, but the labour of diſpoſing them, the maine ſubſtance of them, being Gods owne Word, and things deuiſed and inuented by God himſelfe. I may lawfully commend the care and ſtudy of theſe things vnto thee, and that with ſo much authority from the Lord, as to tell thee, that thou maieſt not ſafely be negligent in any of theſe, if thou conſider the worth of them, or thine owne need.

Incouragements to the ſtudy of theſe things.

If thou ſay, that here is preſcribed a hard taske, and ſo many things are to be done, as may make any man afraid to meddle with directions of ſuch variety, and number;

I anſwer; that in many of theſe Treatiſes the way is not made harder then is required; or in the doctrine of the Church manifeſted: but rather things are made more plaine, and ſo more eaſie. Beſides, thou knoweſt already that the *way* to heauen *is a narrow and ſtraight way, and few find it.* But eſpecially thou ſhouldeſt weigh with thy ſelfe the great encouragements and motiues to abide the hardſhip and difficulties of any godly and neceſſarie courſe. Though the way to *Canaan* (with the *Iſraelites*) were through a ſolitarie wilderneſſe, yet it ſhould comfort thee, that it is but *a way of three dayes*, as they ſay: being about to get out of Egypt, God will keepe thee at worke but a little time, and therefore thou ſhouldeſt not thinke much of thy paines. And further thinke of it, that this is a courſe of wonderfull comfort & ſafety: when a Chriſtian followes the euident directions of Gods Word, in theſe moſt weighty things, he walks ſafely: He is in the *good way, the way of life*, the *way of peace*; he is ſure to *ſee the ſaluation of God*. To follow thoſe directions ſoundly, is to keepe our ſoules. All *Gods waies* will be *mercy and truth* to vs. God will cauſe vs *to heare his louing kindneſſe in the morning*. Our way will be full of refreſhing: Gods waies are *wayes of pleaſures*, and if any man ſet himſelfe exactly to take notice of Gods will in theſe things, and will be at paines to ſtore his heart, diſtinctly in ſuch ſolid truths: it is certaine, the Lord will recompence his way vpon him, *God will not caſt away the exact man, till he fill his mouth with laughter*, as it is ſaid, *Iob* 8. 20,21. Sure it is, that in the ſtudy of theſe things lyeth the way of eternity, and though thou thinke the way to be hard and narrow, yet this may ſomewhat eaſe thee;

it is a plaine *way*: For the *ſimple* may profit by it, as is auouched to be true of all the courſes which God by his Word ſo expreſly required, *Pſal.*119. *Iſaiah* 26.7.& 51.16. *Prou.*8. And beſides thou haſt many helpes; the word of God will not only ſhew thee what to doe, but it will beget in thee a ſecret power to doe it; God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmity*: and God will *ſend his Angels to guide thee* in thy way: *Chriſt will be the way and the Life to thee*. And thou haſt good company; for this is the *old way*, the way of all Gods ſeruants in the ſubſtance of the courſe.

Generall directions by way of preparatió.

Onely before thou ſet vpon any of theſe directions, let me giue this generall aduice, to looke to theſe few things.

Firſt, thou muſt giue ouer, and forſake vngodly company; for elſe it is in vaine to meddle with any religious courſe, as theſe places will ſhew thee, *Pſal.* 1.1, 2. Prou.4.14,15. & 9, 6. & 23. 19, 20. & 29.27. Pſal.26. 2 Cor.6.

2. Secondly, thou muſt *get thee into the way of good men,* prouide for thy ſelfe (if it be poſſible) the fellowſhip and ſociety of godly perſons, Prou.2.20. *Iſai.* 19.23, 24, 25. For this fellowſhip will take away the tediouſneſſe of the way, and much preſerue thee againſt giuing ouer; and their examples will be as patternes for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himſelfe, Iſaiah 16.23,24. 2 Cor.6. 16,17,18. Prou.2.20.

3. Thirdly, thou muſt remember *to pray to God* by all meanes *to direct thee, and ſhew thee the way* in all theſe things, thou muſt *beg a way of God,* and beſeech him to *remooue from thee all lying and deceitfull waies,* Ezra 8.21. Pſa.119. 26. Ier.2.33.

4. Fourthly, thou muſt, when thou commeſt to Gods directions, *lift vp thy ſoule*, and giue not way to thine owne *carnall reaſon*, and the ſluggiſhneſſe of thy owne nature, and the deceitfulneſſe of thy owne heart: but let the Lord ſee thou art willing to doe any thing thou canſt, Pſal. 143. 8. Bring a mind deſirous to *obey in al things*. By any meanes take heed, thou be not like thoſe complained of, Iſaiah 58. 2. that haue a great mind to know Gods waies, and to read all ſorts of directions, as if they ſought righteouſneſſe in a ſpeciall manner of care, and yet do not follow any of the courſes they ſo much deſire to know, and ſeeme to commend and like. If euer thou wouldeſt haue thy ſoule to dwell at eaſe, chooſe out for thy ſelfe thoſe waies which God doth teach thee, Pſalme 25. 12, 13. Let the Lord know, that if hee will be pleaſed to teach thee a ſure way, thou wilt

Note.

walke in his paths; and to that end, beforehand beſeech him *to vnite thy heart to his feare, Pſal.* 86. 11. Thou ſhouldeſt bee of *Dauids* mind, to ſay, *O that my wayes were directed to keepe Gods ſtatutes*, and then thou wouldſt reſolue to keepe them, *Pſal.* 119. 5, 8.

CHAP. II.

Shewing what rules hee muſt obſerue, that would be deliuered from his ſinne.

The courſe to be rid of ſinne.

Hitherto in generall. The firſt thing then to be done by that Chriſtian that would ſettle himſelfe in a ſound courſe, to lay as it were the foundation of his ſaluation, is to practiſe thoſe rules that may deliuer him from the horrible danger and diſtreſſe he is in, in reſpect of all the power of all the ſinnes he hath hitherto committed.

Motiues.

If he conſider of the dreadfull curſes which he is lyable vnto in reſpect of all his ſinnes, he ought not to thinke it much to vndergoe the hardeſt taske can be enioyned, to make himſelfe capable of the grace of God, and pardon for many offences. And therfore with ſo much the more willingneſſe and vnchangeableneſſe of reſolution, ſhould he with much deſire ſet vpon theſe rules now to bee giuen, ſeeing they are but few in number, and ſuch as he may performe, by the Grace of God, with much eaſe and comfort. And the more may he encourage his owne heart, becauſe when he hath done, he may clearly ſee, he hath done diſtinctly that which God required of him, and that, with which he is ſatisfied through Chriſt. But before he ſet vpon the practice of theſe rules, he muſt in iudgement bee throughly reſolued of three things.

3. Things he muſt be reſolued of in his iudgement.

1. First, that *Ieſus Chriſt* hath made a full and ſufficient *ſatisfaction* for the ſinnes of all men: As he became a *ſacrifice for ſinne*, he payed a *price* in his blood, ſufficient to *redeeme vs*, Eph. 1. 6. *Hee is the Lambe of God, that taketh away the ſinnes of the world*, Ioh. 1. 29. 1 Pet. 1. 18, 16. Epheſ. 1. 10.

2. Secondly, that *God is well pleaſed* with this ſatisfaction made by Chriſt for our ſins, which he declared by that voice from Heauen, Mat. 3. and 17. &c. Yea, he hath ſet Chriſt forth in the view of all men, as the *propitiation for their ſinnes*, Rom. 3. 25. and hath ſent vs *the Word of reconciliation*, and *beſeecheth vs* by the Word, *to be reconciled*, 2 Cor. 5. 19, 20.

3. Thirdly, that *thou* maieſt attaine vnto this redemption by Chriſt, if thou wilt practiſe thoſe things which are required of thee: and this thou mayeſt bee aſſured of, both becauſe Chriſt

is ſaid to take away the ſinnes of *the world*, and becauſe God offers this reconciliation in the Goſpell *to euery creature*, and exempts none; and becauſe the Apoſtle ſaith, *If any man ſinne*, he may haue *an Aduocate with the Father, euen Ieſus Chriſt the righteous*; and beſides, thou feeleſt the *Spirit of God knocking* at the doore of thy heart, and would come in, Iohn 1. 21. Marke 16. 15. 1 Iohn 2. 1.

If we do 4. things, we are rid of the danger of all ſins paſt.

When thou haſt thus prepared thy ſelfe by theſe three reſolutions, then if thou doe theſe foure things following, thou mayeſt be ſure to be clearely rid of all danger that can any way befall thee for thy ſinnes paſt, though they were neuer ſo many or great.

Make a Catalogue of thy ſins.

The firſt rule concernes the examination of thy ſelfe, and it is this: thou muſt take thee a Catalogue of all the ſins thou canſt diſcerne by thy ſelfe, and be ſure thou doe this ſeriouſly and effectually; and for this purpoſe retire thy ſelfe into ſome ſecret place, and ſet thy ſelfe in Gods preſence; and then call to minde all the ſinnes thou canſt remember by thy ſelfe particularly, write them downe as they come to thy minde; aske thy ſelfe this queſtion; *What haue I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiuen?* Take the anſwer to this queſtion, as thy ſins come to thy mind, till thou canſt remember no more, ſo as thou couldeſt in the ſincerity of thy heart ſay, that thou dealeſt plainly before the Lord, and doeſt not hide any fault; and out of the liking thou haſt of any ſinne, doeſt not forbeare to ſet it downe.

Trouble not thy head with the thoughts of any other thing, till this be done: and thou needeſt not care for *order* or *phraſe* in ſetting it downe, but doe it in ſuch words as thou haſt to vtter it in, and be ſure to ſpare none of thy *ſpeciall knowne ſinnes*, but let the Lord ſee, *that thou art as willing to indite thy ſelfe for them in his preſence, as thou art willing hee ſhould forgiue them.* When thou haſt in this manner taken a particular notice of thy ſinnes, then looke vpon the Catalogue following, and examine thy ſelfe diſtinctly by it. For this Catalogue will be like a *looking glaſſe* from all parts of Gods Law, to ſhew thee thy offences. And ſo thou maieſt obſerue what faults thou couldſt not find or remember by thy priuate examination; and withall ſee in what phraſe or order to digeſt thy ſinnes. Let not thy thoughts trouble thee, but chearefully endure this tryall of thy ſelfe; and take heed thou do it not curſorily, but take time enough, and ſo thou mayeſt, if thou wilt onely take one of the Chapters, or two of them, as they lie in the *Catalogue*, and no more in a day, till thou come to the end of the *Catalogue*: neither needeſt thou to trouble thy ſelfe about ſuch ſinnes as thou doeſt not clearely ſee that thou art guilty of, but take onely ſuch as thou art moſt ſure thou haſt offended in. It is enough in the practice of Repentance, to take particular notice of knowne and apparent euils: a generall acknowledgement will ſerue for the reſt.

How our ſins are innumerable.

If thou thinke thy ſinnes be innumerable, and ſo cannot be gathered into a Catalogue, vnderſtand, that the *acts of ſinne* are innumerable, but *not the kindes of ſinne*. There is no ſinne, but it is condemned in the Scripture: and if there were as many ſinnes as there be lines in the Scripture, yet they might be numbred; and therefore that ſpeech of *Dauid*, that his ſins were innumerable, muſt be vnderſtood of the acts of ſinne; for he might in one ſinne be guilty of innumerable acts: as if it were a ſinne in thought, it might be committed oftner then can be *by vs* numbred. But in repentance, it is enough to humble our ſelues for the ſeuerall *kindes* of ſinnes we haue beene guilty of, which will not be ſo many, but they may be eaſily numbred. The ſeuerall acts of the ſame ſin ſerue but as a ſeuerall aggrauation of the offence. Onely in this examination look to two things: The one, that thou beſeech God by praier, to ſhew thee the ſins are moſt diſpleaſing vnto him. The other is, that thou take heed thou leaue not out any ſpeciall knowne ſins; becauſe elſe thoſe ſinnes ſo ſpared, may buffet thee a long time after thou haſt finiſhed this courſe: and beſides, they may get head and preuaile againſt thee in practice, if by this courſe they be not brought vnder.

Looke to 2. things.

Now that thou oughteſt thus ſe-

The proofe

ſeriouſly to examine and call to minde thy ſinnes, and that this is one of the things God requireth of thee to be diſtinctly done, theſe places of Scripture doe euidently proue, and withall ſhew, that God doth take euen this beginning of thy repentance well, *Lament.*3.40. *Pſal.*4.4. *Ezec.*16. 43,61.& 20.43.& 36.31. *Ier.*8. 6. 1 *Cor.*11.28. *Gal.*7.3,4. *Iob* 11. 13. While thou art doing this,thou ſhalt do well to doe no other exerciſe of Religion at that time,but onely to attend this.

2. Secondly, thou muſt confeſſe thy ſinnes particularly in the beſt words thou canſt.

The ſecond thing that God requireth of thee diſtinctly to be done, is *the confeſſion* of thoſe ſins thus gathered into the Catalogue; and for the performance of this duty, ſet ſome time apart, and preſent thy ſelfe before the *Lord:* and if thy memory will not carry all the particulars of thy offences,take with thee the written enditement,and as *Hezechiah* did with his letter, ſpread thy

Note.

Catalogue before the *Lord*, and then *take vnto thee words* in the beſt manner thou canſt, to *iudge thy ſelfe* for thoſe offences. Let the Lord know, that it is thy hearts deſire to *pleade guilty* to each of thoſe ſins, and in ſpeciall, vrge againſt thy ſelfe thoſe ſins wherein thou haſt more eſpecially offended. Be not ouer-carefull for words; the Lord requireth thee but to doe it in the beſt words thou canſt; onely let thy words be the true voice of thy heart, and thou maieſt be ſure the Lord vnderſtandeth the meaning of thy heart. Let no obiection driue thee off from the practice hereof, but doe it ſo, as thine owne conſcience may witneſſe with thee, that thou haſt done it in the beſt manner thou canſt. Now that it is a duty neceſſarily required, theſe Scriptures plainely ſhew, *Hoſ.* 14.2,3, 4. *Pro.*28.13. *Leu.* 16.21.& 26. 40,51. *Iob* 33.27,28. *Pſal.*32.5.

The proofes.

Ier. 3.12. *Mat*. 3.6. *Acts* 19. 18. *Dan*.9.*Neh*.9.2.*Rom*.10.10. 1 *Cor*. 11. 1 *Ioh*. 1.8,9. This is the ſecond duty.

3. Thirdly, thou muſt ſeek godly ſorrow, & not giue ouer, till thou feele thy heart melt within thee.

The thirſt thing thou muſt labour for diſtinctly, is to conceiue true *mourning* and *ſorrow* for theſe things thus confeſſed. This is that *ſacrifice* is ſo well pleaſing to God, and this is euery where in Scripture expreſly required, and the promiſes faſtned (diuers of them) vpon this condition, as theſe places manifeſtly ſhew, *Mat*. 5.4. *Iam*. 4.9. *Ioel* 2.12,13. *Zach*.12.12. *Iſai*.1.16. *Pſal*.31. 9,10. *Iſai*.61.1,2,3. *Ier*. 50.4. *Ier*. 31.18,19. Now that thou mayeſt attaine vnto ſoftneſſe of heart, I aduiſe thee to take this courſe: Reſolue with thy ſelfe to ſet ſome time apart, at leaſt, once euery day for this buſineſſe; and when thou doeſt ſtand before the Lord with thy former mourneful inditement, and while thou ſtriueſt to iudge thy ſelfe, and

How it may bee attained.

and to keepe an aſſiſe vpon thy owne ſoule, begge of God to giue thee that *ſoft heart he promiſeth*, Ezech. 36. 26. begge it (I ſay) of God, but let thy praiers be without limitation for the time. If the Lord heare thee not the firſt time, yet pray for it the next time againe, and ſo the third day, and ſo ſtill, till the Lord doe heare thee, and make thee feele thy heart to melt, and (if it may be) teares to trickle downe thy cheekes before the Lord; yea, put on this reſolution, that thou wilt neuer ſtand before the Lord for any requeſt while this courſe laſts, but thou wilt remember this Petition, to beſeech him to giue thee ſecret ſorrow and ſenſible for thy ſinnes. It may be, the Lord will heare thee *at the firſt*, or in the beginning, while thou art *preparing thy ſelfe to ſpeake vnto him*, or while thou calleſt vpon him at the firſt or ſecond time; but yet if he doe not, perſiſt thou, thy ſute is iuſt; and *importunity* will ouercome the *Lord: and this very deſire to ſorrow being reſolute, is a degree of true godly ſorrow.* But yet that thou maieſt be ſure of it, giue not ouer, till the *Lord* heare the letter of thy deſire, if it may be. And withall ſtriue againſt the perplexities of *an vnquiet heart*; feare not, but that time of the day which thou ſetteſt apart for religious duties, be as earneſt as thou canſt, and when that is done, goe chearfully about the works of thy calling. Hang not downe thy head like a bulruſh, as if thou muſt do nothing elſe but ſigh and bemoane thy ſelfe, and ſhew a troubled mind in all things: Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vſe of this Catalogue is not for euer, nor doe I require this ſpeciall mourning all the dayes of thy life, but in this caſe of firſt repentance, by which the body of ſinne may be remooued. Therfore thou oughteſt ſo long to vſe the Catalogue of thy confeſſion of ſins, till thou feele in ſome meaſure this ſorrow and melting of heart, which when thou haſt attained, either ſooner or later, then addreſſe thy ſelfe to the fourth rule.

4. **Fourthly, thou muſt then lay hold vpon the promiſes diſtinctly.**

2 Sorts of promiſes.

The fourth rule concernes the *application of the Promiſes*, eſpecially the Promiſes of two ſorts. Firſt, ſuch as ſhew that God hath giuen *Ieſus Chriſt to make ſatisfaction* for the ſinnes of men: and then in ſpeciall, ſuch promiſes as ſhew, that through the merit of Chriſt, he that hath thus confeſſed and felt ſorrow for his ſin, ſhall be receiued to fauour. Now for this purpoſe, thou muſt get thee a diſtinct Catalogue of promiſes made to ſuch as confeſſe their ſinnes with ſorrow and mourning, and in them thou

How this may bee done.

ſhalt ſee moſt plainly vnto how much riches and treaſure this entrance vnto godlineſſe hath brought thee. For the condition of the Promiſes being already formed in thee by this grace of God, thou maiſt ſafely aſſure thy ſoule of ſo much fauour from God *in particular*, as is *expreſly contained in thoſe promiſes*. Marke it, thou as yet dar'ſt not claime all the prerogatiues or good things contained in any Promiſes in Scripture, yet thou maiſt ſafely lay vp as treaſure, ſo much as the Promiſes that concerne confeſſion and godly ſorrow doe aſſure and eſtate vpon thee, and ſo thou ſhalt finde that thou haſt right in *Chriſt* already for great and rich fauours, and maiſt ſhew Gods expreſſe Word to warrant thy claime; as for example, God hath aſſured thee;

Note.

2. A taſte of the particular happineſſe of ſuch as haue gone thus farre.

Firſt, that thou ſhalt not be damned, thou maiſt reſt vpon it, theſe be plaine Scriptures, 1 *Cor.* 11.

11.31,32. *Iob* 13.18,19.

2. Secondly, that God will haue mercy vpon thee, and loue thee freely, and take away his anger from thee, *Prov.* 28.13. *Ioel* 2. 12,13. *Hoſ.* 14.3,4. *Ierem.* 31. 18,19,20.

3. Thirdly, that all thy ſinnes are forgiuen thee, 1 *Ioh.*1.7,9. *Zach.* 12.10. and ſo forward to the 2. verſe of the 13. Chapter.

4. Fourthly, that God is at peace, and reconciled, and that thou haſt a free right vnto his Word, and ſhalt finde his preſence in his Word, *Iſaiah* 57.15,16,17, 18.

5. Fiftly, that God will now henceforth heale the nature of thy ſinfulneſſe, *Hoſ.*14.3,4.

I doe but inſtance in theſe few particulars; but I could wiſh thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at leaſt ſtudy them ſoundly to vnderſtand them. And for thy caſe I haue ſet downe the chiefe places of Scripture as they lye in order.

Leuit. 26.41,42,44.
2 *Kings* 22.19,20.
Iob 33.27, 28.
Pſal. 32.5. and 51.17.
Prou. 28.13.
Iſaiah 57.15, 16, 17, 18. and 61.1,2,3.
Ierem. 31.18,19,20.
Zach. 12. 10. and ſo forward to the ſecond verſe of Chap. 13.
Hoſ. 14. 3,4,5.6.
Math. 5. 6.
1 *Cor.* 11.31,32.
Iam. 4. 9, 10.

How theſe promiſes are to bee vſed.

Now when thou haſt written out theſe Promiſes, and doſt vnderſtand the meaning of them, then carry them into Gods preſence, as thou diddeſt the Catalogue of ſinnes, and now beſeech God, for Ieſus Chriſts ſake, to incline thy heart to beleeue theſe promiſes of Grace; and to this end pray vnto God from time to time, till the Lord bee pleaſed to let thee feele life in the Promiſes, or a cleare perſwaſion; and withall, beſeech GOD by the Spirit of Promiſe from heauen, to ſeale vp thy intereſt herein; and if thou feele the ioyes of the holy Ghoſt fall vpon thee in any of theſe promiſes, O happy man that euer thou waſt borne to ſuch a rich eſtate. I ſay the ſame of this ſenſible life in the promiſes, that I did before of godly ſorrow: It may be, the Lord will heare thee at the firſt; if not, perſiſt thou to begge this grace till thou obtaineſt it. Thou ſeeſt, forgiueneſſe of all thy ſins, which thou haſt confeſſed is promiſed thee, vrge the Lord with moſt humble deprecation to heare thee for the pardon and forgiueneſſe of them, for the mediation ſake of Ieſus Chriſt and his merits, that ſits at his right hand, to make requeſt for poore ſinners that ſeeke mercy. Now when thou haſt felt the Promiſes to be any of them *ſpirit and life to thee*, then haſt thou done this moſt glorious exerciſe, and thou haſt cauſe to praiſe God all the dayes of thy life, and what thou ſhouldeſt afterwards doe, the Treatiſes following wil ſhew thee; but for thy more cleare ſati:faction, I will anſwer a queſtion.

Queſt. Thou wilt ſay, I could take comfort in this courſe, hauing done theſe things, but that I doubt whether my confeſſion or ſorrow be right, or no. For I finde, that wicked men in Scripture haue confeſſed their ſinnes, and mourned too.

How we may know whether our confeſſion bee right.

Anſw. Thou maiſt euidently try thy confeſſion and ſorrow, by theſe ſignes of difference.

Firſt, wicked men haue confeſſed their ſinnes, and ſorrowed, but both were *compelled*, whereas thine is voluntarily, and ſo a *free-*

will-offering.

2. Secondly, *Cain* and *Iudas* confeſſed ſin, but it was *not all ſorts of ſinne*, but onely the capitall crimes knowne by them, by which they had ſhamed and vndone themſelues.

3. Thirdly, the ſorrowes of wicked men were *more for the puniſhment, then for the ſinne*; nor did they ſorrow for *all ſorts of ſinnes*, but for the ſinnes before deſcribed.

4. Fourthly, their confeſſion and ſorrowes were *not ioyned with an vnfained deſire to forſake ſinne*; whereas this is an infallible ſigne of true repentance, when a man can as *heartily deſire that he might neuer commit ſinne, as heartily* (I ſay) *deſire it, as he would that God ſhould neuer impute it*. When a man can ſay before the Lord, that there is no ſinne, but hee doth as vnfainedly deſire God, to giue him ſtrength to leaue it and forſake it, as he doth deſire that

Note this well.

that God ſhould forgiue him, and not plague him for it: I ſay this is ſuch a ſigne, as was neuer found in a wicked man in any age of the world.

5. Fifthly, the confeſſion and ſorrowes of the wicked were not ioyned with any perſwaſion of Gods goodneſſe, or any conſtant deſire to finde mercy with God in *Ieſus Chriſt*.

Thus haue I ſhewed thee the directions, which concerne this firſt and moſt weighty buſineſſe that can concerne thee.

This direction concernes three ſorts of men.

There are three ſorts of men whom this direction concernes. Firſt, ſuch as neuer repented. Secondly, ſuch as though they haue repented, yet haue not the comfort and aſſurance of their repentance, who by following theſe directions, may make all out of doubt. Thirdly, ſuch as after calling fall into groſſe ſins: Theſe haue need to recouer themſelues by the helpe of theſe directions.

The

Other vſes of the Catalogue.

The Catalogue following may ſerue for other vſes, beſides this of a mans practice in his repentance at his firſt conuerſion, or after apoſtacy: For

1. As in a ſmall Map, a man may here ſee the ſorts of ſinne, and ſo may get knowledge quickly, what euill to auoyde, which hitherto he hath not taken notice of.

2. It may ſerue before the Communion, for ſuch as would make a generall ſuruey of their ſinnes, in diſcharge of that *examination* which the Apoſtle mentioneth, 1. *Cor.* 11. For howſoeuer this large Catalogue bee not of neceſſity requiſite to that examination, yet vnto ſuch as haue leaſure and fitneſſe, it is profitable for their more abundant ſatiſfaction.

The miſery of ſuch as will not be aduiſed to take a ſound courſe about their ſinnes.

To conclude, if any man that reades theſe preſents, and is guilty to himſelfe, that hee hath hitherto taken no ſound courſe about his ſinnes, and yet will not be perſwaded to practiſe theſe directions: let him conſider, that ſo long as his ſinnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the ſins he euer committed, ſtill cleaues vnto him; ſo as he may iuſtly with the Leper cry, *Vncleane, vncleane:* yea all his ſinnes are written, *as it were with a pen of iron* in Gods booke of remembrance, and that he is a meere *ſtranger from all Gods promiſes*; and liues *without God*, and *without Chriſt in the world*, and that all he doth, euen his *beſt works, are abominable to God*, and that *ſeas of wrath* hang our his head, and vnſpeakable *woe will bee to him in the appearing of Ieſus Chriſt*, if he preuent it not by ſound and ſpeedie repentance.

CHAP. III.

The diuiſion of Sinnes, and the Catalogue of ſinnes againſt the whole Law.

ALl the ſinnes mentioned and condemned in the Bible, may be caſt into foure ranks. For they are,

1. Either *ſinnes againſt the whole Law*, that is, ſuch as may be committed againſt any of the Commandements.

2. Or *ſins againſt the firſt Table* of the Law.

3. Or *ſinnes againſt the ſecond Table* of the Law.

4. Or *ſinnes againſt the Goſpell*.

The firſt ſort of ſin. Originall ſinne.

The firſt ſort of ſinnes, are ſins againſt the whole Law, and thus he ſinneth that is conceiued in ſinne; *Pſal.* 51.5.

That allowes not the good he doth, *Rom.* 7.15.

That doth the euill he hates, verſe 15.19.

That hath not goodneſſe dwelling in him, *ver.* 18.

That doth not the good hee would, *ver.* 19.

That hath euill preſent when he would doe good, *ver.* 21.

That hath a law in his members, rebelling againſt the law of his mind, *ver.* 23.

Ignorance. That hath not knowledge to doe good, *Ier.* 4. 22. *Hoſea* 4. 6. *Iſaiah* 1. 3.

This is aggrauated,

1. If thou refuſe knowledge, and wilt not vnderſtand, *Iob* 21. 14. *Pſal.* 36. 4.

2. If thou walke not in the light, whilſt thou haſt the light, *Iohn* 12. 36.

3. If thou hate him that inſtructeth thee, *Amos* 5. 10.

4. If thou detaine the truth for the loue thou beareſt to wickedneſſe, *Rom.* 1. 18.

5. That will not vnderſtand, though the foundations of the earth be mooued. *Pſal.* 82. 5.

Procraſtination.

That hath preſent occaſion to doe good, and yet puts it off, though but till the morrow, *Pro.* 3. 28.

Vainglory.

That ſeeketh his owne glory, *Pro.* 25. 27.

That boaſteth of a falſe gift, *Pro.* 25. 14.

That praiſeth himſelfe, *Prou.* 27. 2.

That is pure in his owne eyes, being not waſhed from his filthineſſe, *Pro.* 30. 12.

That cauſeth others to goe aſtray, eſpecially the righteous, *Pro.* 28. 10.

That calles euill good, or good euill; or puts light for darkneſſe, or darkneſſe for light; or that puts bitter for ſweet, or ſweet for bitter, *Iſaiah* 5. 20.

That changeth the ordinances, or addeth to Gods Word, or diminiſheth ought from it, *Iſa.* 24. 5. *Deut.* 4. 2. *Pro.* 30 6.

That protects or defends others in ſinne, *Ier.* 44. 15.

That

Security. That ſits ſtill, and is at reſt in ſinne, *Zach.*1.11. And conſiders not that God remembers his wickedneſſe, *Hoſea* 7.2. and is without feare of Gods iudgements, *Prou.* 28.14. 1 *Theſſ.* 5.3.

Incorrigibleneſſe. That receiueth not correction, but proudly hardneth his heart, and is wilfull in euill, *Ier.*5.23. *Ezech.*7.10 *Heb.*3.15,16.

Carnall feares. That feares reproach for well-doing, *Iſaiah* 51.7. or feares the diſpleaſure of God for breaking mans traditions, *Math.*15.2,9. or in things indifferent, makes conſcience of ſinne, where there is no ſinne, *Rom.*14.

Hypocriſie That doth his worke to bee ſeene of men, *Math.*6.and 23.

That hath the forme of godlineſſe, but denyeth the power of it, 2 *Tim.*3.5.

Selfe-loue. That is a louer of himſelfe, 2. *Tim.*3 2.

Luke-warmneſſe. That is neither hote nor cold, *Reu.*3.15.

Vnchearefulneſſe.

That doth not good with a ioyfull heart, *Deut.* 28.47.

Inconſideration.

That eſteemes the way of the multitude, *Exod.* 23.2.

That is not circumſpect, but fooliſh and raſh, and ruſheth vpon things without knowledge or counſell, or conſideration of opportunities, circumſtances, meanes or end, *Epheſ.* 5.15. *Prou.* 15. 22. *Ier.* 8. 6.

Inconſtancy.

That is childiſh or vnconſtant, *Epheſ.* 4. 14. as he is,

1. That is carried about with euery winde of doctrine.

2. That hath a diuided heart, *Hoſ.* 10. 2.

3. That is mutable in his affection to godlineſſe, *Gal.* 4.

4. That falleth away from the truth, or goeth backe, *Ier.* 15.6. *Hoſ.* 6 4. *Iſai.* 1.4.

Hitherto of the ſinnes againſt the whole Law.

CHAP.

CHAP. II.

The diviſion of the ſinnes againſt the firſt Table: and the ſorts of ſinnes againſt Gods nature.

THe ſinnes againſt God, forbidden in the firſt Table of the Law, are of foure ſorts.

1. Some againſt his nature.

2. Some againſt the meanes of his worſhip.

3. Some againſt the manner of his worſhip.

4. Some againſt the time of his worſhip.

For the firſt, the ſinnes againſt the nature of God, are of two ſorts.

1. Some more vnuſuall and perſonall.

2. Some more vſuall and naturall.

The more vnuſuall ſinnes are ſuch, as are not found amongſt

Chriſtians, except it be in ſuch perſons onely, as are moſt monſtrouſly vile, ſuch as are,

1. *Blaſphemie*, to reproach God.

2. *Idolatrie*, to worſhip the creature.

3. *Witchcraft*, or the ſeruice of the Diuell.

4. *Atheiſme*, to defend there is no God, or to deſire conſtantly there were no God.

5. That matchleſſe *Pride*, for a man to ſay he is God, or to exalt himſelfe aboue all that is called God.

6. *Hereſie*, to hold after conuiction, errors againſt the foundation of Religion.

7. The inward hatred and loathing of God. It ſhall ſuffice to haue thus touched theſe ſins.

The more vſuall ſins, and ſuch as are found in the moſt men by nature, are ſuch as theſe.

That naturall *Atheiſme*, of which he is guilty, 1. Naturall Atheiſme.

1. That cuſtomarily ſpends his time without God in the world, *Epheſ.* 2. 12.

2. That conceiues Atheiſticall thoughts; and of ſuch thoughts he is guilty,

That with inward reaſonings, whether there be a GOD, to which his heart inclineth, *Pſal.* 14. 1.

That ſaith or thinketh, God will neither doe good or euill, or that he neither ſeeth or regardeth, *Iſai.* 29. 15, 16. *Zeph.* 1. 12. *Ezech.* 9. 9. *Iob* 22. 13.

That ſaith or thinketh, there is no profit in ſeruing the Almighty, *Iob* 21. 14. & 22. 17.

That in affliction ſaith or thinketh, it is impoſſible to be deliuered, 2 *Kings* 7. 2.

That hath inward boylings about ſuch things as God ſheweth not reaſon of, *Iob* 33. 13.

That conceiueth rebellious thoughts about the decrees or prouidence of God, *Rom.* 9.

Thus of naturall *Atheiſme.*

2. Epicuriſme

The ſecond ſin is *Epicuriſme*, which is ſhewed,

By fulneſſe of bread and idleneſſe, *Ezech.*16.49. *Phil.*3.19.

By liuing in pleaſure, *Eccl.* 11. 9. *Iames* 5.5.

By vanity and ſtrangeneſſe of apparell, *Iſai.* 3. *Zep.* 1.8.

3. Defects.

The third ſinne, in the defect of thoſe graces, by which we ſhould cleaue vnto God; and that alſo when we want that life of them ſhould be in vs; ſuch are the defects of the warmth of the knowledge, loue and feare of God, and of our ioying and truſting in God, *Pſal.*36.1. *Zeph.*3.2. *Prou.*30. 1,2. *Rom.* 7. Theſe defects are the worſe, by reaſon of our impotency and extreme indiſpoſition to ſeeke to mend thoſe things. And therefore it is an aggrauation of any of theſe defects, that men do not *ſtirre up themſelues to take hold of God*, Iſai 64.7.

Fourthly,

4. Miſplacing of our affections.

Fourthly, the miſplacing of our affections, in ſetting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, *Ier.* 17.5. *Iſai.*51.7. 1 *Ioh.*2.15. *Math.* 6.

5. 4. Sorts of pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, ſhewed

By high lookes, or indignation of ſpirit, *Iſaiah* 10.12. and 16.6.

By fearleſneſſe of a fall in proſperity, and that boaſting hopefulneſſe in a broken eſtate, *Pſal.* 30.6. *Iſai.*9.10. *Obad.*3.

2. The pride of life, which hath in it the ſecret lifting vp of the heart, & glorying in friends, money, meanes, houſes, riches, beauty, or the like, 1 *Iohn* 2.17. 2 *Kings* 20.3. with 2 *Chron.*32. 25.

3. The pride of gifts, expreſt,

By great thoughts of our ſelues, being wiſe in our ſelues, *Rom.*12.16.

By fretting with enuy at the gifts and reſpects of others, *Num.* 12. 2,8,9.

By being ouer-confident of our owne innocency, *Iob* 34. 5,6.

By deſire to prie into the ſecret things of God, being not content with things reuealed, *Deut.*29. vlt. *Rom.*12.3.

4. Pride in ſinning, and ſo he is guilty,

That dares commit great euils againſt his knowledge.

That ſeemes wiſe in maintaining ſinne, *Prou.* 3.7. *Pſal.*52. 7.

That hardens his heart againſt repentance, 1. *Sam.* 15. 22,23. *Numb.* 15. 30,31. *Ierem.* 16.12. *Iob* 34.37.

That ſinnes with affectation, that glories in it, as he that takes a pride in drunkenneſſe, *Iſai.* 28. 1,3.

That frets becauſe he is croſt in ſinne, *Prou.*19.3. And thus of Pride.

6. How many waies men ſin againſt Gods mercy.

The ſixt ſinne is the neglect of Gods mercy: and this is the more grieuous offence, becauſe mercy is the moſt eminent attribute of God. For the ſinnes of this kind, worlds of men are damned in hell, *Iohn* 3.19.

And againſt Gods mercy hee offends,

That askes wherein God hath loued him? *Mal.* 1.2.

That abuſeth Gods bleſſings, *Hoſ.*10.1. & 11.3,4.

That obſerues not the mercy of God in his prouidence, *Hoſea* 2.8.

That in aduerſity ſaith, God cares not for him, or hath paſſed ouer his iudgements, or hath forſaken him, *Iſaiah* 40.28. and 49. 14.

That enquireth not after God, *Zeph.* 1.6.

That beleeues not Gods promiſes,

miſes, through neglect or deſpaire.

That bleſſed his heart againſt Gods threatnings, *Deut.* 29. 19.

That forſakes his owne mercy, by truſting to lying vanities, *Ionah* 2. 8.

That ſcoffes at the ſignes of Gods mercy, *Iſai.* 7. 12, 13.

That ſacrificeth to his owne net, aſcribing the praiſe to himſelfe, *Hab.* 1. 16.

That ſeekes not to God in his diſtreſſe, 2 *Chron.* 16. 12.

That ſayes God cannot deliuer, 2 *Kings* 6. 33. and 7. 2.

That anſwers not when God calls, *Iſai.* 50. 2.

That limits God, *Pſal.* 78. 41.

That hath a ſpirit of bitterneſſe through diſcontent, *Hoſea* 12. 14.

That diſhonours God by his euill life, *Rom.* 2. 24.

Thus of the ſins againſt Gods mercy.

The ſeuenth ſinne is reſorting to 7.

to witches, *Iſai*.8.19, 20. *Leuit*. 20.6. *Deut*. 18.11.

8. Eightly, he offends, that diſregards Gods workes; *Iſaiah* 5. 12.

9. Ninthly, that lies againſt God, hauing profeſſed to haue God to be his God, *Iſai*. 2,.13. And ſo he doth,

That oppoſeth the truth, and obiects againſt it.

That performes not what he promiſed in his ſickneſſe, or aduerſity, or at the Sacraments.

That falleth away from the truth.

10. Offences againſt the feare of God.

Tenthly, that feares not God, or not in a right manner: and ſo he ſinneth,

That feares God onely for reward, *Iob* 1.9.

That feareth God onely becauſe of puniſhment, *Hoſ*.3.5.

That is not afraid of Gods preſence, or threatnings, *Pſal*. 36.1,2. *Iſaiah* 66, 1. *Ierem*. 6. 10.

That comforts not men in miſery, *Iob* 6.14.

That meddles with changers, or the ſeditious, *Prou.*24.21.

That in matter of ſinne is wiſe in his owne eies, and will not depart from iniquity, *Pro.*3.7.

That ſins, becauſe God doth forbeare to puniſh, *Eccleſ.* 8.13. *Pſal.* 50.19,21.

That feares the ſignes of Heauen, *Ierem.* 10,2.

That finds an hardneſſe of heart againſt Gods feare, *Iſaiah* 63.17.

Thus of the ſinnes againſt the feare of God.

11. Offences againſt the truſt in God.

Eleuenthly, That truſts not in God, and ſo he offends,

That asketh not counſell of God, *Iſa.* 31.1 and 30.1,2. but vſeth carnall helpes.

That ſaith, There is no hope, *Ierem.*3.23.

That truſts in man, and makes fleſh his arme, *Ierem.* 17.5.

That puts his confidence in his

wealth, *Prou.* 10. 15. *Iob* 31. 24.

That leanes to his owne vnderſtanding, *Pro.* 3. 5.

That drawes not neere vnto God in aduerſity, *Zeph.* 3. 2.

That impatiently deſireth death, *Iob* 7. 15.

Thus of the ſinnes againſt truſt in *God.*

12. Twelfthly, That neglects communion with the godly: he hath not God for his God, that is, not ioyned to Gods people: and this is aggrauated againſt him,

That in contempt of godlineſſe goeth in the company of the wicked, *Iob* 34. 8, 9.

That reprocheth Gods people, *Pſal.* 74. 10, 18. *Eſa.* 57. 3, 4.

That accounts the godly as ſignes and wonders, *Eſay* 8. 18.

That reioyces in their diſgraces, *Ezech.* 25. 6.

That forſakes their fellowſhip, either through careleſneſſe and apoſtacy, *Heb.* 10. 25. or through ſchiſme, *Eſa.* 65. 2, 5.

That for malice perſecutes them, or caſts them out of the Church, *Eſay* 66. 5.

And thus of the ſinnes againſt the nature of God.

CHAP. V.

Shewing how men offend againſt the meanes of Gods worſhip.

THe, ſins againſt the meanes of Gods worſhip follow, and theſe are of three ſorts.

1. Not worſhipping.
2. Will-worſhipping.
3. Idoll worſhipping.

For the firſt, he offends in generall,

1. Not worſhipping.

That worſhips not God, *Zac.* 14. 17.

That cals not vpon the Name of the Lord, *Pſa.* 14. 4. *Eſay* 64. 7.

That comes not to the Church, 2 *Chron.* 29. 6, 7.

That prayes not in his family, *Ier.*10.25.

That receiueth not the Preachers of the Goſpel, *Matthew* 10.14.

The aggra-uations.

The aggrauations are, when a man is ſo far from worſhipping aright,

That he offers the blind and the lame for the maintenance of Gods ſeruice, *Mal.*1.8,14.

That he deuoures things ſanctified, that ſhould be employed for the furtherance of Gods ſeruice, *Prou.*20.25.

That forbids Gods faithfull Miniſters to preach in the name of Chriſt, *Act.*4.17.1 *Theſ.*2.16.

That diſſwades men from Gods worſhip, vpon pretence that it is either polluted, *Mal.*1.7,12,13. or vaine, *Mal.*3.14.

That is wayward, or neuer pleaſed with all, or any part of Gods worſhip, or the meanes thereof, *Math.*11.16.

Thus of ſinnes of irreligiouſneſſe,

neſſe, or not worſhipping.

2. Will worſhip.

Will-worſhip followes, and ſo he offends.

1. That deuiſeth any thing of himſelfe, to the intent to ſerue God by it, *Num.* 15.28,29.

2. That ſerues God for cuſtome, or after the old manner, making the example of Fathers, or forefathers the rule of his ſeruice, 2 *Kings* 17.34. *Ier.* 9.13,14. *Amos* 2.4. 1 *Pet.* 1.18.

3. That feares God after the precepts of men, *Eſay* 29.13.

4. That being not a Miniſter, doth the worke of a Miniſter, vpon pretence of neceſſity or deuotion, 2 *Chron.* 26.16.

5. That vrgeth the leſſer things of the Law, and neglects the greater, *Mat.* 23.23.

The aggrauations.

The aggrauations are,

To vrge mens traditions with opinion of neceſſity, and with neglect of Gods Law, *Matthew* 15.2,3,9.

To deſire to be taught vaine

things, *Eſay* 30.9,10,11.

To borrow rites and obſeruations from the profeſſed enemies of God, to adde them as parts of Gods worſhip, 2 *Kings* 17.34. *Deut.* 12.3,4,13. *Ezech.* 11.12.

3. Idoll worſhipping.

Idoll worſhip followes, and ſo men offend, either firſt inwardly, or ſecondly outwardly.

Inwardly he offends, that conceiues of God in the likeneſſe of any thing created, and manifeſts his offence. If he direct his worſhip to that likeneſſe, Comm. 2. *Acts* 17.16. 1 *Iohn* 2.23.

Outwardly he offends,

That makes an Image to reſemble God by it, *Deut.* 4.12,15. *Eſay* 40.18.

That vſeth any geſture of loue and reuerence vnto ſuch Images, by whomſoeuer made, *Hoſ.* 13.2.

That mentions the names of Idols, either by way of ſwearing or apologie, *Exodus* 23.13.

That is preſent at the Idolatrous feaſts, and therefore hee much more offends that is preſent at the ſeruice of the idoll, 1 *Cor* 10.21, 22. *Exod.* 34. 15. *Pſal.* 106. 28.

That worſhippeth the Image, or God in the Image, Comm. 2. *Exodus* 32, *Iudg.* 17. 3.

Thus of the ſinnes againſt the meanes of Gods worſhip.

CHAP. VI.

Shewing how many waies men ſinne againſt the holy manner of Gods worſhip.

THe ſins againſt the manner of Gods worſhip follow.

And becauſe it were tedious to reckon vp the ſeuerall ſinnes againſt each part of Gods worſhip, becauſe in diuers things the ſame offences may be committed againſt any one of the parts of Gods ſeruice: Therefore I will briefely touch the generall waies of offending in the manner of any worſhip of God, and then more ſpecially reckon the ſins againſt thoſe parts of Gods worſhip, that are moſt vſuall and ordinary.

Sins in any part of Gods worſhip.

It is an offence in any ſeruice due to God, to ſerue him

Hypocritically; in ſhew and not in deed, *Eſa.* 29. 13.

Without repentance: to bring the loue of any ſinne to any part of his ſeruice, *Eſay* 1. 15.

Without delight and willingneſſe, *Ioſhua* 24. 15.

Without conſtancy: to ſerue him but by fits, *Hoſea* 6. 4.

Without conſideration or reuerence, *Eccl.* 5. 1, 2.

Thus in generall.

In particular,

1. Sinnes in hearing.

1. He offends in hearing the Word,

That is vnteachable, *Eſay* 28. 9, 10, 11.

That hath idols in his heart

through luſt, or malice, or coueteouſneſſe, *Ezechiel* 14.7. *Iames* 1.21.

That heares without attention, and comes for cuſtome ſake, *Eccl.* 5.1. *Ezec.* 33.31, 32.

That is not a doer of the word, *Math.* 7.26,

2. He offends in prayer,

2. Sinnes in Prayer.

That prayes not at all times, or with perſeuerance in prayer, *Iob* 27.10. *Luke* 18.1.

That prayes without vnderſtanding, or power of the Spirit, 1 *Cor.* 14.15.

That delights not in the Almighty, *Iob* 22.26.

That regards wickedneſſe in his heart, *Pſal.* 66.18. *Prou.* 21.27. *Eſay* 1.15,16.

That doubts and wauers, or is diſcontented vpon falſe ſurmiſes that God heareth him not, *Iames* 1.5,6. *Mal.* 2.13.

3. He offends in the Sacrament of the Lords Supper,

3. Sins about the Sacraments of the Lords Supper.

That diſcernes not the Lords

Body, 1 *Cor.* 11.29.

That examines not himſelfe before he eates of that Bread, and drinkes of that Cup, refuſing to iudge himſelfe for known offences, 1 *Cor.* 11.28.

That beleeues not the operation of God, *Col.* 2.12.

That reconciles not himſelfe to ſuch as hee hath offended by treſpaſſing againſt them, *Mat.* 5.

That deſpiſeth the Church and people of God, 1 *Cor.* 11.22.

4. About ſwearing.

4. He offends in ſwearing,

That ſweares by that which is no God, *Ier.* 5.

That ſweares in common talke and feares not an oath, *Ier.* 23.10. *Math.* 5.34. *Eccl.* 9.2.

That ſweares falſly, *Zach.* 5.4.

That loues falſe oathes, *Zach.* 8.17.

CHAP. VII.

Which ſhewes how men offend in breaking the Sabbath.

Hitherto of the ſins againſt the meanes and manner of Gods worſhip, the time of Gods worſhip followes, which is principally the Sabbath.

Now ſinnes againſt the Sabbath are either more ſecretly, or more openly.

More ſecretly he offends,

More ſecret offences againſt the Sabbath

That remembers not the Sabbath Day before it come, to vnloade his heart of worldly cares and buſineſſe, Comm. 4.

That longs to haue the Sabbath ouer-paſt, *Amos* 8.5.

That ſpends the day in idlenes.

That flouriſheth not according to the bleſſings of God, in reſpect of the meanes of the Sabbath Day, *Pſal.* 92. the title, with *verſe* 13. 14.

That honours not the Sabbath with delight to do Gods worke on that day, *Eſay* 58. 13.

That is vnwilling to be informed concerning the authority and ſeruice of the Sabbath. This is to hide his eyes from the Sabbath, as the phraſe is, *Ezech.* 22. 26.

The open breaches.

More openly he offends,

That omits publike or priuate duties, or comes in too late, or goes out too ſoone, *Ezech.* 46. 10. *Pſal.* 92. the title with *verſe* 2. *Leuit.* 23. 3.

That doth any manner of worke on that day, *Exod.* 20. 10, 11. and 31. 15.

And thus he offends,

That ſels wares, *Neh.* 10. 31. and 13. 15, 20.

That carries burthens, *Nehe.* 13. 15, 19. *Ier.* 17. 21.

That trauels abroad, *Exodus* 16. 29.

Yea, he offends,

That works in harueſt on that

day, *Exod.*34.22. *Neh.* 14.15.

That workes, vpon pretence it is a light worke, *Exod.*16.27, 28. and 35.2,3. *Numb.* 15.32. *Matth.* 12.1,&c.

That employes his cattell or ſeruants, though he worke not himſelfe, *Exod.* 23.12.

That finds his pleaſures, that is, that vſeth recreations, *Eſay* 58.13.

That hauing power, reformes not the abuſes of others againſt the Sabbath, *Nehe.* 13. *Ier.* 17.

The aggrauation is, to doe any of theſe things preſumptuouſly.

CHAP.

CHAP. VIII.

The diuiſion of the ſins againſt the ſecond Table; and how men offend in the Family, Church, or Common-wealth.

HItherto of ſinnes againſt God.

The ſinnes againſt man are to be conſidered, either more ſpecially, or more generally.

More ſpecially wee offend againſt others, in reſpect of that relation wherein we ſtand as ſuperiours, or inferiours to them; and ſo men offend,

The ſinnes.

1. In the Family.
2. In the Common-wealth.
3. In the Church.

In the Family,

1. Of wiues.

1. The wife offends,

That is not ſubiect to her husband, or not in euery thing, *Eph.* 5.22,24. *Col.* 3.18.

That is waſtfull, *Prou.* 14. 1.

That is froward, *Prou.* 21.9, 19.

That is idle, *Prou.* 31.13.

2. The husband offends,

2. Of huſbands.

That loues not his wife, *Eph.* 5.23.

That dwels not with her as a man of knowledge, 1 *Pet.* 3.7.

3. The childe offends,

3. Of children.

That diſobeyes his parents, *Rom.* 1.30. *Tit.* 1.6. *Eph.* 6.1.

That vſeth any vnreuerent behauiour, or any way ſets light by them, Commandement 5. *Ezec.* 22.7.

That receiueth not rebuke or correction with ſubmiſſion and reuerence, *Prou.* 13.1. *Hebr.* 12.9.

That relieues not his parents in their wants, *Math.* 15.6.

The aggrauations are,

The aggrauations.

To deſpiſe their inſtructions, *Prou.* 15.5.

To diſcouer their infirmities, *Gen.* 9.28.

To deſpiſe their infirmities, either for deformity or infirmity, *Prou.*23.22.

To ſhame them, or grieue them, *Prou.*28.7. and 27.11 and 10.1.

To mocke them, *Prou.*30.17.

To curſe them, *Prou.* 20.20. and 30.11. *Exod.* 21.17.

To ſmite them, *Exod.* 21.15.

To waſte their eſtates, or chaſe them away from him, *Prou.* 19. 29.

4. Of Parents

4. The parents offend,

In generall, that bring not vp their children in nurture and inſtruction of the Lord, *Eph.* 6.4.

In particular,

That reſtraine not ſin in them, 1 *Sam.*3.13.

That correct them not, but leaue them to themſelues, *Prou.* 22.15. and 23.13. and 29. 15.

To prouoke them to wrath by immoderate correction, or rebuke, or intemperate ſpeeches, *Epheſ.*6.4.

That prouide not for them in

their callings, or outward eſtates, or marriage, 1 *Tim*. 5.8.

5. Seruants offend, 5. Of ſeruants.

That are idle and ſlothfull.

That are diſorderly, as

Without reuerence and feare.

Without ſingleneſſe of heart, not as vnto Chriſt.

With eye-ſeruice, as men-pleaſers.

Grudgingly, and not from the heart, *Eph*. 6.5, 6, 7, 8.

That are vnfaithfull, and ſhew it either by purloyning, *Tit*. 2. 10. or by careleſneſſe, when they are ſuch as cannot be truſted in any buſineſſe, *Prou*. 13. 17.

The aggrauations are, The aggrauations.

To anſwer againe, *Tit*. 2.9. or out of contempt or ſullenneſſe, not to anſwer, *Prou*. 29. 19. *Iob* 19.16.

To run away, *Philem*.

Through pride and folly to ſeeke to rule, *Prou*. 19.10. and 30.22.

6. Maſters offend, 6. Of Maſters

That entertaine wicked ſeruants, *Pſal.* 101.

That gouerne their family negligently, 1 *Tim.* 3.4.

That with-hold what is iuſt and equall, in diet, wages, encouragement, &c. *Col.* 4.1. *Iam.* 5.4.

That vſe indiſcreete and immoderate threatning, *Eph.* 6.9.

Thus of the offences in the Family.

In the Common-wealth.

1. Of Subiects.

1. Subiects offend,

That ſpeake euill of their Rulers, *Exod.* 22.28. *Ecclеſ.* 10. vlt.

That are diſobedient to them, *Rom.* 13.

That pay not tribute nor cuſtome, *Rom.* 13.

That rebell, or are ſeditious, 2 *Tim.* 3.4.

2. Of Magiſtrates.

2. Magiſtrates offend,

That oppreſſe the people by exactions, or otherwiſe, *Prou.* 28. 15. *Ezech.* 45.9.

That make vniuſt lawes, or execute not iuſt lawes, *Eſa.* 10.1. *Ier.*

*Ier.*5.1. *Mic.* 3.9.

That are vnrighteous in Iudgement, either by bribery, or lenity, or rigour, or couetouſneſſe, or wreſting the Law, *Leuit.*19.15.

In the Church.

1. Of hearers. 1. The people offend,

That pay for their tithes or contributions, *Mal.*1. 1 *Cor.*9.13,14. *Gal.*6.6.

That ſubiect not themſelues, but diſobey them that haue the ouerſight of them, *Heb.*13.17.

2. Of Miniſters. 2. The Miniſters offend,

That preach not, or not conſtantly: but more of their ſinnes afterwards amongſt the ſinnes againſt the ſoules of men.

CHAP. IX.

Of the ſinnes againſt mans perſon.

THus of the ſins againſt man, conſidered more eſpecially.

More generally, man ſinnes againſt man,

Either with conſent of his will: or without conſent.

The ſinnes with conſent, are,

Either againſt the perſon of man:

Or the purity of man:

Or the poſſeſſions and ſtate of man:

Or the name and praiſe of man:

The ſinnes againſt the perſons of men, are,

Either againſt the whole perſon:

Or againſt their ſoules:

Or againſt their bodies.

The ſinnes againſt the perſons of men generally conſidered, are,

Either by omiſſion:

Or by commiſſion.

1. By omiſſion. 1. By omiſſion he offends,

That pitties not the afflicted, *Iob* 6. 14.

That relieues not the afflicted, 1 *Iohn* 3. 17. *Mat.* 25. *Iob* 31. 19.

That is implacable, and will not forgiue, *Rom.*2.19. *Iam.*2.13.

The aggrauations are, — The aggrauations.

To profeſſe to take no charge of his brother, *Gen.*4.9.

To ſtop his eares at the cry of the poore, *Prou.*21.13.

To eſtrange our ſelues from the very ſeruants of God in their miſerie, *Pſalme* 38.11.

2. By commiſſion, men ſinne, either outwardly, or inwardly. — 2. By commiſſion.

Inwardly he offends,

1. That enuies his neighbour, *Gal.* 5.21. either — 1. Enuie.

For his wealth, *Gen.*26.14.

For his reſpect with others, *Gen.*37.11.

For his gifts, *Num.* 11. 27, 28, 29. 1 *Cor.*3. 3.

The aggrauations are

So to enuy others, as to deſire their reſtraint, *Numb.*11.

To enuy the very wicked, eſpecially ſo, as to deſire to partake of their delights, *Pro.* 24.1.

2. That

2. Anger.

2. That is angry vnaduiſedly, *Mat.* 5.22.

The aggrauations.

To be haſty to anger, *Eccleſ.* 7.9. *Prou.* 14.17,29.

To continue long in anger, *Amos* 1.11.

To rage, and to be confident without feare or care, *Prou.* 14. 16.

To be incenſed againſt the ſeruants of God, and ſtriue with them, *Eſay* 41.11.

To make friendſhip with the angry man, *Prou.* 22.24,25.

3. Hatred.

3. That hates and is malicious, which ſinne is not auoided, though the perſon thou hateſt;

Be poore, *Iam.* 2.6.

Be infirme, and haue many weakneſſes, *Math.* 18.10.

Yea, though they ſinne, *Leuit.* 19.17,18.

The aggrauations are,

To increaſe in anger and hatred vpon euery occaſion, *Gen.* 37.8. *Ezek.* 25.15.

To wiſh a curſe to others, *Iob* 31.30.

To reioyce at their deſtruction, *Prou*.24.17. *Iob* 31.29.

To recompence euill, *Prou*.24.29.

Not to be ſatisfied with the trouble of thoſe whom he purſueth, *Iob* 19.22.

That hates righteous men, and ſhewes it,

By wiſhing their euill, *Pſalme* 40. 14.

By reioycing at their hurt, *Pſal*.35.26.

By gathering ſinfull ſurmiſes into his heart when he comes amongſt them, and then telling them when he comes abroad, *Pſal*. 41.6.

By iudging vncharitably of their afflictions, *Pſal*.41.8.

Eſpecially, that hates them for this reaſon, becauſe their works are better then his, 1 *Iohn* 3. 12. and 2.11.

4. That vexeth himſelfe with worldly

4. Worldly ſorrow.

worldly ſorrow, and cauſes of diſtraction, *Prou.*17.22. 2 *Cor.* 7.10. and vſeth crying, *Epheſ.* 4.31.

The aggrauations are,

To refuſe comfort, *Pſal.*77.2.

To wiſh his own death, *Num.* 14.2. *Iob* 3. *Ionah* 4.3.

Thus of the ſinnes internall,

Sinnes externall. The externall ſinnes are,

Either in geſture,

Or in words:

Or in workes.

1. In geſture. 1. In geſture, men offend, by ſhaking of the head, ſharpening of the eies, caſting downe of the countenance, putting out of the finger, gnaſhing of the teeth, *Iob* 16.4,9. *Eſay* 58. *Pſal.*35.19. and 37.12. and 5. *Gen.*4.5.

2. In words. 2. In words he offends, that ſpeakes euill of any man, *Tit.* 3. 2. *Matth.*5. whether it be

By cenſuring, *Rom.* 14. 10. *Iam.*4.11. *Gal.*5.15.

Or by reuiling or reproaching, *Matth.*5.

Or by any kind of piercing bitter words, *Prou.* 12.18.

Yea it is an offence, to render reuiling for reuiling, 1 *Pet.* 3 6.

To whiſper euill of others, though neuer ſo ſecretly, *Pſal.* 41. 7.

To wreſt the words of others for euill, *Pſal.* 56. 5.

The aggrauations are,

The aggrauations.

1. To ſpeake euill of dignity, *Iude* 8.

2. To reproach Gods ſeruants, this is blaſphemy, *Coloſ.* 3. *verſ.* 8. and it is worſe when men teare their names, *Pſalme* 35. 15. and it is increaſed, when men reuile Gods Miniſters, 1 *Corin.* 4. 13. 2 Kings 2.23.

3. To curſe the deafe, or put a ſtumbling blocke before the blind, *Leuit.* 19. 14.

4. To deride men in miſery, *Iob* 30. 1.

5. To take a pleaſure in brawling and contention, *Iames* 4. 1. *Pſal.* 52. 4.

6. To haue a mouth full of curſing and bitterneſſe, *Rom.* 3. 14. *Iames* 3.9. and an habite of frowardneſſe and peruerſneſſe of lips, *Prou.* 4. 24. and an vnruly tongue that cannot bee tamed, *Iames* 3.8.

7. To boaſt of his miſchiefe herein, *Pſal.*52.1.

8. To complaine of his neighbour in all places, and to be giuen to it, *Iames* 5.9.

Thus he offends in words.

3. In workes. 3. In workes he offends,

1. In generall, that practiſeth any way the hurt of the perſons of others, either by fraud or violence.

The aggrauations of hurtfull practices are,

1. To adde affliction to the afflicted, *Pſal.*96.26.

2. To deale vnfaithfully with our friend, and to betray him, *Pſal.*41.9.

3. To practiſe againſt the righteous, or any way to trouble

them, *Pſal.*37. 12,14. 2 *Theſ.*1. 6. and this receiueth increaſe of aggrauation:

If thou practiſe againſt them becauſe they follow goodneſſe, *Pſal.*38.19,20.

If thou wrong them, when thou haſt receiued good from them, *Pſal.*38.20. and the worſe, if thou doe it daily, *Pſal.*56.1.

If thou marke their ſteps, waiting for occaſion to bring euill vpon them, *Pſal.*38.12. & 56.6.

If thou ſet on others to hurt them, out of delight, and with ioy, *Ezech.*36.5.

If through diſſimulation thou priuily betray them, *Gal.*2.4.

If thou abuſe them when they are dead, *Pſal.*79.2.

2. In particular.

That is contentious, *Rom.* 13. 13.

The aggrauations are,

Through contentions to bee ſcandalous, *Gen.*13.7. 1 *Cor.* 6. 1,4.

To ſow diſcord, *Prou*.6.14.

To fall at ſtriſe without conſideration, eſpecially to bring others in troubles too, *Prou*.17. 14. & 20.3, & 26.17.& 19.19.

To oppreſſe the fatherleſſe in ſuites, *Iob* 31.21.

Thus of ſinnes againſt the whole perſon.

Sinnes a-gainſt the body.

Sinnes againſt the body follow, and ſo men offend.

1. By fighting, and ſo he offends that any way woundeth or blemiſheth another, *Exod.* 21. 24. *Leuit*.24.19. *Exod*.2.13,14. Whether he ſmiteth in ſcorne or in fury, 1 *Kings* 12. 24. Eſpecially, that hurts a woman with child, *Exod*.21.22.

2. By murther, and ſo he offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1 *Timothy* 1.9.

To kill ones children, 2 *King.* 3.27.

3. 27. though it were done for ſacrifice.

To kill Gods ſeruants, *Hebr.* 11.37. *Reuel.*16.6.

To kill himſelfe.

Thus of offences againſt the body.

Sinnes againſt the ſoule.

The ſinnes againſt the ſoule follow.

Againſt the ſoule offend,

1. Miniſters: and ſo he that is ignorant, and cannot teach and warne the people of their ſinnes, *Eſay.*56.10. *Ezech* 33.

That is prophane in his diſpoſition and life, *Ier.*23. 11,14.

That runnes before he be ſent, *Ier.*23 21.

That is negligent in his calling, and vſeth not his gifts, 1 *Tim.*4.14.

That teacheth falſe doctrine, and prophecieth in *Baal, Ier.* 23. 13.

That preacheth peace to wicked men, and ſtrengtheneth them in their euill courſes, *Ezech.* 13.

18.22. *Ier.*23.14,15,17.

That teacheth vnprofitably, doating about vaine queſtions, and ſtrife of words, vſing railing or old wiues fables, and prophane conceits, &c. or the like vnprofitable matter, 1 *Tim.*3. 4,7. and 4. 7. and 6.4.

That in his teaching diſgraceth and reuileth the godly, *Ezech.*13. 22. *Phil.*3.2,18.

2. The people, who may be guiltie of murthering either others or themſelues.

Others, and ſo he offends,

That ſuffereth his brother to ſinne, and doth not reproue him, *Leuit.*19.17.

That giueth offence and is a ſtumbling blocke to the weake, *Rom.*14.3. 1 *Cor.*10.32. *Matth.*18.6.

That inſtructs not others when he may and ought.

That maketh or partaketh in any Schiſme in the Church, 1. *Cor.* 12.

2. Our ſelues, and ſo hee offends.

That neglects Viſion, or the meanes of knowledge, and grace, *Hoſ.*4.6.

That is ſubiect to no ſettled Miniſtry, but hath itching eares, and ſeekes a heape of Teachers, 2 *Tim.*4.3.

That is wilfull in impenitency, *Ezech.* 18.

That forſakes the fellowſhip of the Saints, *Heb.*10.25.

That refuſeth admonition, 2 *Chron.*16.10. *Prou.*29.1.

That reſiſteth the truth, 2 *Tim.* 3.8.

Thus of ſinnes againſt the perſons of men.

CHAP. X.

Shewing the ſinnes againſt Chaſtity.

THe ſinnes againſt the purity of men follow, and are

either

either more groſſe and vnuſuall, and againſt the light of nature, or elſe more vſuall.

The groſſe offences are,

1. Buggery, *Exod.* 22.19.

2. Sodomitrie, *Rom.* 1.27. 1 *Tim.* 1.9,10.

3. Inceſt, *Leuit.* 18.

4. Polygamy, *Mal.* 2.15.

5. The vnnaturall filthineſſe of women one with another, *Rom.* 1.16.

6. Selfe-pollution, or the tranſgreſſion of *Onan, Gen.* 38. 9.

7. The ſinnes about diuorce: ſo he offends,

That puts away his wife, and not for fornication, *Matth.* 5.23.

That marrieth her that is vniuſtly diuorced.

That marrieth himſelfe againe, after hee hath vniuſtly put away his wife, *Matth.* 19.9.

8. Fornication, *Epheſ.* 5.3.

9. Whoredome or adultery, 1 *Cor.* 6.9. *Iude* 15.

The aggrauations of whoredome are,

1. To force any to it, 2 *Sam.* 13. 14.

2. That a man and his father ſhould goe in vnto a Maide, *Amos* 2. 7.

3. To condemne it in others, and yet to commit it himſelfe, *Rom.* 2. 22.

4. To entice others, *Gen.* 39. 7. *Prou.* 2. 16.

10. To marry the daughter of a ſtrange god, *Mal.* 2. 11. *Nehe.* 13. 27. 2 *Cor.* 6. 17.

The more vſuall *ſinnes* follow:

And ſo men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, *Matth.* 5. 28. *Epheſ.* 2. 3. 1 *Theſ.* 4. 5.

That hath inordinate affections, and burning luſts, *Coloſſ.* 3. 5.

Externally men offend,

1. In their ſenſes, as by impure lookes, *Iob* 31.1. *Matth.* 5.27. 2 *Pet.* 2.14.

2. In their geſtures, and ſo they are guilty of chambering and wantonneſſe, *Rom.* 13.13.

3. In their words, by filthy ſpeaking, *Col.* 3.8.

4. By vſing the meanes, or occaſion of vncleanneſſe.

The means of vncleanneſſe.

And in reſpect of the meanes of vncleanneſſe he offends,

That makes light of the fornication of others, 1 *Corinth.* 5.2. 2 *Pet.* 2.7.

That keepeth company with fornicators, 1 *Cor.* 5.9. *Prou.* 7.25.

That giues himſelfe to eaſe and pleaſure, *Amos* 6.4,5,6. *Tit.* 1.12.

That vſeth laſciuious dancing, *Zeph.* 1.9. *Marke* 6,22.

That vſeth laſciuious bookes or pictures, 1 *Theſ.* 5.22. 1 *Cor.* 15.33.

That hauing not the gift of continencie, doth not marry, 1 *Cor.*

1 *Cor.*7.2.

That diſpoſeth not his children in marriage, 1 *Cor.*7.37.

That ſorteth with wine-bibbers, and the riotous, *Prou.*23.20.

That is deſirous of dainties, or any way giuen to gluttony, *Prou.* 23.3. *Ier.*5.7,8.

That is giuen to prattling, or idle gadding from houſe to houſe, *Prou.*7.11. 1 *Tim.*5.13.

That vſeth whoriſh attire, or perfumes, *Prou.*7.10,16,17. *Zephaniah* 1.8.

That vſeth the attire of another ſexe, *Deut.*22.5.

That beguiles another in marriage by error of perſon, ſtate, or diſeaſe, or the like, *Gen.* 29 25.

That marrieth without conſent of parents, *Gen.*26.34,35.

That is guilty of drunkenneſſe, or vſeth exceſſiue drinking, 1. *Pet.*4.4.

The aggrauations of drunkenneſſe, are,

To take a pride in it, *Eſay* 28.1.

To be mighty to drinke wine, *Eſay* 5.22.

To continue long at it, *Eſay* 5.11. *Prov.* 23.30.

To make others drunke, *Hab.* 2.15.

Thus of ſinnes againſt *Chaſtity.*

Chap. XI.

Shewing the ſinnes againſt mans eſtate.

The ſins againſt the eſtates of men follow, and theſe are either internall, or externall.

Internall, and ſo he offends,

That is diſcontented with his eſtate, *Heb.* 13.5.

That is worldly, and diſtreſſeth himſelfe with bootleſſe cares about his eſtate, *Prov.* 15.27. *Mat.* 6.25,34. *Luke* 21.34.

That delights not in his calling, *Prov.* 12.17.

That is couetous, and in loue with the things of this world, *Eph.*5.5.1 *Tim* 6.10.1 *Ioh.*2.15.

The externall ſignes follow, and ſo men offend both by omiſſion and commiſſion.

By omiſſion he offends,

That employes not the good things he hath, *Iames* 5.2,3.

That relieues not the poore, and ſo with-holdeth the good from the owner thereof, *Prou.* 3.28.

The aggrauations are,

To forſake the poore, *Iob* 20. 19.

To hide his eyes from the poore, *Prou.* 28.27.

That brings not forth his corne to ſell, *Prou.* 11.26.

That detaines wages, *Deu.*24. 14,15. *Leuit.* 19.13. *Iames* 5.4.

That payes not what he hath borrowed, *Pſalme* 37.21.

That is idle, and neglects his calling, *Eccle.* 4.5. And of this ſinne he is guilty alſo.

That with-draweth not his foot from his neighbours houſe, *Prou.*25.17. 1 *Tim.*5.13.

That is giuen to much ſleepe, *Prou.*6.9,10.

That is ſlacke in buſineſſe, *Prou.*10.4. *and* 15.19.

That neglects the opportunities of his calling, *Prou.*10.5.

The aggrauations are,

To be pertinacious in the defence of it, *Prou.*26.16.

To bee a buſie-body in other folkes matters, 2 *Theſ.*3.11.

That is ſlothfull in the buſines of others, *Prou.*26.

That prouides not for his Family, 1 *Tim.*5.8.

Thus of ſinnes of omiſſion.

By commiſſion he offends,

That ſteales, robbes, or pilfers, which is the ſinne mentioned in the eighth Commandement.

That ſteales by conſequent; as he doth,

That is an Vſurer, *Exod.*22.25. *Leut.*25.36. *Deut.*23.19.

That is guiltie of oppreſſion, *Iob* 31. 38,39. *Amos* 4. 1. *Prou.* 4.17. *Eſay* 5.8. and 30.12. eſpecially hee that loues oppreſſion, *Hoſea* 12.7. *Micha.*2.9.

That vſeth fraud in buying and ſelling, in mete-yard, waight and meaſure, *Deut.* 25. 13, 14, 15. and he is guilty of this ſinne alſo,

That ſelleth reffuſe, *Micha.*6.

That maketh advantage of the pouertie of others, *Levit.*25.39, &c. *Prou.* 22. 22

That takes the Mill-ſtone to pledge,&c. *Deut.*24.6.12.

That being a buyer, ſaith, It is naught, contrary to his owne iudgement: and ſo likewiſe on the other ſide, that being a ſeller, doth commend it for good, when he knowes it is not ſo, *Prouerb.* 20. 14.

That vſeth any other fraud, though it bee not in buying or ſelling, 1 *Theſ.*4 6.

And this ſinne of ſtealing, is to be extended further alſo, as,

1. To leſſer ſtealths, as robbing of vineyards, or orchards, or corn in the field, *Deut*. 23. 24, 25.

2. To raſh ſuretiſhip, *Prou*. 6. 1, 2. and 22. 26.

3. To extremities vſed in recouering our owne rights, *Iob* 24. 3, 4, 9, 10.

4. To not reſtoring of euill-gotten goods, *Ezech*. 33. 15.

5. To remoouing of Landmarkes, *Deut*. 19. 14.

6. To liuing in vnlawfull callings, ſuch as begging is, 2 *Theſſ*. 3. 11.

7. To vnthriftineſſe, in following vaine perſons, or ſpending prodigally on pleaſures, or dyet, *Prou*. 12. 11. and 21. 17. and 22. 26. and 23. 26.

8. To the concealing of theft, *Prou*. 29. 24.

9. To the Lordly vſage of the borrower, *Prou*. 22. 7.

The aggrauations of the ſinne of ſtealing, are,

To take from the poore, *Deut*.

24.

24. 14. *Iob* 20. 19.

To reproue it in others, and yet commit it himſelfe, *Rom.*2.21.

To doe it vnder pretence of Religion, 2 *Cor.*11.20.

To oppreſſe ſtrangers, or widdowes, or the fatherleſſe, *Exod.* 22. 21, 22.

To bleſſe the couetous, *Pſ.*10.3.

To commit it in the place of Iudgement, by peruerting of Iuſtice, or by extortion, *Ezek.* 22. 12. or by bribery, *Amos* 5. 12. *Exod.*23.8. or by refuſing to doe Iuſtice. *Prou.*21.7.

To ſteale thy maſters goods, *Tit.*2.10.

To ſteale conſecrated things, by ſacriledge or ſimony, *Mal.*3. 8. *Acts* 8.18,20.

To ſteale a man or maid, *Exo.* 22.16.

CHAP.

Chap. XII.

THus of the ſinnes againſt mans goods.

The ſinnes againſt mens good name follow: and ſo men offend by omiſſion, or by commiſſion.

By omiſſion he offends,

That ſets not forth righteouſneſſe, *Prou.* 12.17.

That doth not cleare or deliuer the afflicted, when hee may, *Gen.* 40.23.

That diſgraceth others, by forbearing their company without iuſt cauſe, *Iob* 19.3,19. *Pſalme* 58.3.

That is vnthankfull, 2 *Tim.* 3.2.

By commiſſion men offend, internally, or externally.

Internally he offends,

That deſpiſeth his neighbour in his thoughts, *Prou.* 14.21.

That diſdaines at the credit and praiſe of others, as the Phariſees did.

That thirſts after all occaſions of the contempt of others, *Iob* 34.7.

That is ſuſpicious, and thinketh euill, 1 *Cor.*13.5.

Externally he offends,

1. In witneſſe-bearing; and ſo he offends,

1. In witneſſe bearing.

That condemnes a man without witneſſe, *Deut.*19.15.

That beares falſe witneſſe.

That is fearefull to beare witneſſe to the truth, *Deut.*21.7, 8.

That furthers the euill cauſes of wicked men, *Exod.*23.1.

2. In lying, *Reuelation* 22.15. and the blame of this ſinne reacheth.

2. Lying.

To ſuch as vſe diſſimulation, *Gal* 2.13.

To ſuch as ſpeake vntruth for feare, *Gen.*38.2.

The aggrauations of lying, are,

The aggrauations.

To loue lyes, *Reuelat.* 22.15. *Pſalme* 52.3.

To hate thoſe thou haſte

wronged with thy lyes, *Prou.* 26. vlt.

To breake promiſe, 2 *Tim.* 3.3.

To preach falſhoods, 1 *Cor.* 15.15.

To ſay to men in diſtreſſe, There is no helpe, *Pſalme* 3.2. *Iob* 13.14.

To colour ſinne with pretence of Religion, *Marke* 12.40.

3. Slanderiug.

3. In ſlandering and euill reports, *Exodus* 23.1. which is to be extended alſo to

Biting ieſts, *Epheſ.* 5.4.

2. To reuealing of ſecret infirmities, *Prou.* 11.13. and 20.19.

3. To the carrying about of tales, *Leu.* 19.16. *Prou.* 16.28.

4. To the receiuing and furthering of ſlanders, *Ier.* 20.10.

5. To the wreſting of mens words, or telling the truth of malice, 1 *Sam.* 22.9,10. *Pſalme* 52.1,2.

The aggrauations.

The aggrauations of ſlander, are,

1. To encourage themſelues

in an euill matter, and to commune together about it, *Pſalme* 64. 5.

2 To boaſt of his wickedneſſe therein, *Pſalme* 52.1.

3 To ſlander the righteous, and quiet of the Land, *Pſalme* 31.18. and 59.2. and 102. 8. and 35. 10. and 83.3,5. and 4. 2.

4 To raiſe an euill report of his Parents, *Gen.*9.22.

5 To fill the eares of Princes with clamour, *Hoſea* 7.3.

6 To be a make-bate, or a rayler, 1 *Cor.*6.9. 2 *Tim.*3.3.

4 In cenſuring and iudging, *Iames* 2.4. 4. Cenſuring.

The aggrauations are,

To ſearch and pry for faults in others, that hee might cenſure them, *Pſal.*64.9. *Prou.* 16.27.

To doe it for things indifferent, *Rom.*14.

To cenſure ſmall faults in others, and to be guiltie of great offences himſelfe, *Matth.*7.

5 In vaine-glory, and minding 5. Vainglory.

too much our owne praiſes.

And ſo alſo he offends,

That boaſteth of a falſe gift, *Prou.*27.1.

That iuſtifieth himſelfe ouermuch, *Iob* 35.2.

That boaſts of to morrow, *Prou.*17.1.

That meaſures himſelfe by himſelfe, 2 *Cor.*10.12.

6. Flattery. 6. In flattery, *Pſal.*12.3. *Prou.* 27.14. and 26.26.

7. In iuſtifying the wicked, *Prou.*17.15. and 24.24.

CHAP. XIII.

Hitherto of the ſinnes with conſent of the will.

The ſinnes before conſent of the will, are,

1. To want deſire of the good and well-fare either of himſelfe or other men.

2. To conceiue euill thoughts, *Matth.*15.19. or couer euill.

3. To delight in the inward contemplation of euill, whether in dreames or awake, though it be without purpoſe to act them outwardly, *Iude* 8. *Iames* 1.14.

Hitherto of the ſinnes againſt the Law.

CHAP. XIIII.

Shewing how many wayes men offend againſt the Goſpel.

THe ſinnes againſt the Goſpel may bee referred to foure heads: as they are ſinnes,

Againſt Chriſt.
Againſt Repentance.
Againſt Faith.
Againſt the graces of the Spirit.

1. Sinnes againſt Chriſt.

1. He ſinnes againſt Chriſt,

That ſaith, he is Chriſt, *Mat.* 24.5.

That denyeth directly, or by concouſequent, that Chriſt is come in the fleſh, 1 *Iohn* 4.3. *and* 2. 23.

That hath baſe thoughts of Chriſt, *Eſay* 53.3.

That ſaith, he hath no ſinne, 1 *Iohn* 1.7,8,10.

That worſhips God without Chriſt, *Iohn* 17.3. 1 *Iohn* 2.23.

That vſeth not Chriſt as his owne and onely Aduocate, 1 *Ioh.* 2.2. 1 *Tim.* 2.5.

That loues not the Lord Ieſus Chriſt with inflamed affections, 1 *Cor.* 16.22. *Eph.* 6.24. *Phil.* 3.8.

2. Sinnes againſt repentance.

2. Hee ſinnes againſt repentance,

That confeſſeth not his ſinnes without hiding, diſtinctly, *Prou.* 28.13. *Pſal.* 32.5.

That mournes not for his ſins, *Ier.* 5.3.

That forſakes not his ſinnes, *Prou.* 28.13.

Yea hee ſinnes againſt repentance,

That repents fainedly, *Ierem.* 3.10.

That repents deſperately, as *Cain* and *Iudas*.

That repents too late, *Iob* 27. 8,9.

That repents by halues, and in ſome things onely, as *Ahab* and *Herod*.

That falls away from his repentance, 2 *Peter* 2.19,20.

The aggrauations are, **The aggrauations.**

To be wiſe to do euil, *Ier.* 4.22.

To purſue euill, *Prou.* 11.19.

To reioyce in doing euill, and make a mocke of ſinne, *Prouerbs* 2.14. and 14.9.

To be without ſhame, and to declare his ſin like the Sodomites, *Eſay* 5.9. *Ier.* 3.3.

To be incorrigible, *Ier.* 5.3.

To fret, becauſe he is croſſed in ſinne, *Prou.* 19.3.

To bleſſe himſelfe againſt the curſes of the Law, *Deut* 29.19.

To freeze in ſecurity, *Zephan.* 1.12.

To refuſe to returne.

3. Sinnes againſt faith

3. He ſinnes againſt Faith.

That beleeues not in Ieſus Chriſt for his iuſtification and ſaluation, *Iohn* 3.17.

Yea he offends,

That is careleſſe, and neglects the aſſurance of Faith, *Heb.* 6.12. *Rom.* 1.16.

That in affliction doubts of Gods fauour and goodneſſe, *Eſay* 41. and 49.14,15.

The aggrauations.

The aggrauations.

Not to ſeeke after God at all, *Zeph.* 1.6.

Not to ſtir vp our our ſelues to take hold on God, when mercy is offered, *Eſay* 64.7.

Not to anſwer when God cals, *Eſay* 50 2.

To forſake our owne mercy, or ſcoffe at the ſignes of it, *Iohn* 2. 18.

4. Againſt the graces of the Spirit.

4. He ſinnes againſt the graces of the Spirit,

1. That receiues the grace of God in vaine, 2 *Cor.* 6.1.

2. That turnes the grace of God into wantonneſſe, *Iude* 4.

3. That falls away from the grace of God, either wholly, by forſaking the acknowledgement of the truth, 2 *Peter* 2. 20. Or in the ſame meaſure, by loſing his firſt loue, *Reuel*.2.4.

4. That tempts, grieues, or quencheth the Spirit, *Eph*. 4. 30. 1 *Theſſ*. 5.19.

5. That deſpites the Spirit of grace, and of malice perſecutes the knowne truth, which is the ſinne againſt the Holy Ghoſt, *Hebr*.10.26.

FINIS.

THE SPIRITVALL TOVCH-STONE

OR,

THE SIGNES OF A GODLY MAN.

Drawne in ſo plaine and profitable
manner, as all ſorts of Chriſtians
may try themſelues thereby.

Together with directions, how the
weake Chriſtian, by the vſe of theſe
Signes, may eſtabliſh his aſſurance

By N BIFIELD, late Preacher of
Gods Word at Iſleworth in
MIDDLESEX.

2 Cor. 13. 5.
Examine your ſelues whether yee bee in the Faith:
proue your ſelues: Know ye not your owne ſelues,
how that Ieſus Chriſt is in you, except ye be Reprobates?

LONDON,
Printed by *Iohn Legatt*, for *I. Bellamy*,
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H. Overton. 1633.

TO THE MVCH HONOVRED LADIES,

the Ladie *Ruth Scydamore*,
increaſe of peace and ioy
in beleeuing.

How great the benefit of aſſurance of Gods fauour, and of our owne ſaluation is, thoſe onely know that are either ſcourged with the conflicts and terrors of their owne doubtings, or that are ſolaced and eſtabliſhed with the ſweet dewes of refreſhing that ariſe from a rooted and well grounded Faith. If men ſtudie aſſurances ſo much for *their outward poſſeſsions in this world, how much more earneſt and diligent ſhould men be to aſſure Gods loue and the inheritance of the glory to come? There is not a clearer ſigne of a prophane heart, then to account theſe cares needleſſe: nor doe I know a iuſter exception againſt any Religion, then that it ſhould teach, that when a man hath done what he can to obſerue the directions of that Religion, yet he cannot be ſure he ſhall goe to Heauen.*

But ſince I know that all that are poſſeſſed of the graſe of Ieſus Chriſt, doe account aſſurance great riches, I therefore conceiue hope that my paines about this ſubiect will not be altogether vnacceptable: and the rather, becauſe in this preſent Treatiſe I haue endea-

uoured to expreſſe the ſignes of tryall in a much more eaſie way then before; and beſides haue added directions, that ſhew how a weake Christian may eſtabliſh himſelfe in his aſſurance.

I make bold to dedicate my new aſſay heerein unto your Ladiſhip. You haue heard the ſubſtance heereof preached, and receiued it with much gladneſſe; and in the priuate uſe of theſe ſignes, you haue beene pleaſed to profeſſe (to the glory of God) that you haue found much contentment and eſtabliſhment of your owne aſſurance. Your eminencie in the ſincere profeſſion and practice of true Religion, and the ſhining of the graces here treated of, long acknowledged by many witneſſes, haue made *you worthy to bee publikely obſerued and praiſed in the Churches of Chriſt: and your great reſpect and fauour ſhewed to me, hath made this way of teſtifying my thankfulneſſe, but as a ſmall pledge and aſſurance of my deſire to doe your Ladyſhip any ſeruice in the things of Ieſus Chriſt. Thus beſeeching God to enlarge the comforts of his Spirit in your heart, and to proſper you in all things that concerne the bleſſed hope of the appearing of Ieſus Chriſt our mighty God and Sauiour, I end and reſt,*

Your Ladiſhips to be
commanded,

N. BIFIELD.

CHAP. I.

Deſcribing the godly man by ſuch ſignes as diſcouer him to the obſeruation of other men.

THe ſignes of the true Chriſtian, that hath true grace in this world, and ſhall be ſaued in Heauen when he dyes, may be caſt into two Catalogues. The one, more briefe: the other, more large. The one *Catalogue* of ſinnes, deſcribes him by ſuch markes, as for the moſt part doe outwardly diſtinguiſh him amongſt men. The large *Catalogue* I intend eſpecially as a more infallible and effectuall way of triall, as containing ſuch ſignes as for

Two Catalogues of ſinnes.

for the moſt part are not obſerued by other men, are not fully, but are knowne to himſelfe, and can bee found in no reprobate.

The ſhorter Catalogue handled in this Chapter.

For the firſt *Catalogue:* the true Christian vſually diſcouers himſelfe by theſe markes.

1 Hee auoides the company of the wicked.

Firſt: he will not *haue fellowſhip with the vnfruitfull works of darkneſſe;* hee will not *walke in the counſell of the wicked*, nor *ſtand in the way of ſinners:* He will not ſort himſelfe with *workers of iniquity*, *Pſalme* 1.1. and 26.4,5. 2 *Cor.*6.

2. Hee is ſorrowfull for his ſin.

Secondly, He will afflict and humble his ſoule for his ſinnes, mourning and weeping for them till the Lord be pleaſed to ſhew mercy and forgiue him. He doth account his ſins to be his greateſt burthen. He cannot make a mocke of ſinne, &c.

3 Hee is throughly reformed in his conuerſation.

Thirdly, He labours to be holy in all parts of his conuerſation, watching ouer his owne waies at all times, and in all companies, *Pſa.*50,23. *Eſay* 56.1. 2 *Pet.*3.4.

Fourthly, he makes conſcience of the leaſt commandements as well as the greateſt, auoyding filthy ſpeaking, and vaine ieſting, and laſciuiouſneſſe, as well as whoredome: leſſer oathes as well as the greater; reproachfull ſpeeches as well as violent actions, &c.

4 He maketh conſcience of leſſer ſins as well as greater.

Fiftly, he loues and eſteemes, and labours for the powerfull preaching of the Word, aboue all earthly treaſures.

5 He loues preaching.

Sixtly, he honours and highly accounts of the godly, & delights in the company of ſuch as truely feare God aboue all others, *Pſal.* 15. 4.

6 Hee eſteemes the godly aboue all men.

Seuenthly, he is carefull of the ſanctification of the Sabbath; neither daring to violate that holy reſt by labour, nor to neglect the holy duties belonging to Gods ſeruice publike or priuate, *Eſay* 56. and 58.

7 Hee is carefull of the ſanctification of the Sabbath

Eightly, hee loues not the worldly, neither the things thereof

8 He is not in loue with the world.

of, but is more heartily affected in things that concerne a better life, and ſo doth in ſome degree *loue the appearing of Chriſt*.

9 He loues his enemies.

Ninthly, He is *eaſie to be intreated*, he can *forgiue his enemies*, deſires peace, and will doe good, euen to them that perſecute him, if it lye in his power, *Mat*. 5.44.

10 He is conſtant in good courſes, though opposed.

Tenthly, He goeth on in the profeſſion of the ſincerity of the Goſpell, and doth ſuch duties as he knoweth God requires of him in buſineſſe of his ſoule, notwithſtanding the oppoſitions of prophane perſons, or the diſlike of carnall friends, &c.

11 Hee ſerues God in his family.

Eleuenthly, He ſetteth vp a daily courſe of ſeruing God, and that with his family too, if he haue any; and exerciſeth himſelfe in the word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

CHAP.

CHAP. II.

Shewing the generall diuiſion of the ſignes, and the wayes how the ſignes were found out.

THus of the ſhorter Catalogue of ſinnes. Now it followes, that I proceed to thoſe infallible markes of *Election* and *Saluation*. And whereas I haue diuers yeeres ſince publiſhed a Treatiſe which I called *Eſſayes*, or Signes of Gods loue and mans ſaluation: Hauing obſerued that diuers haue accounted the manner of ſetting the Signes downe ſomewhat obſcure in diuers parts of the Booke, I will now, by Gods aſſiſtance, for the helping of the weakeſt *Chriſtians*, in this Treatiſe, endeauour to expreſſe my ſelfe in this Doctrine of the tryall of the true Chriſtian eſtate, in a more plaine and eaſie courſe of

The occa-
ſion of this
Treatiſe.

of examination; and leaue both the former Treatiſe and this new *Catalogue* vnto the bleſſing of God; and the free choiſe of the godly Reader, to vſe which hee findeth moſt agreeable to his own taſte, being both ſuch as are warranted and founded vpon the infallible euidence of Gods vnchangeable truth.

The ſignes referred to ſixe heads.

In this proiect then, I conſider of the tryall of a true Chriſtian ſixe wayes.

Firſt, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his minde, with which he is qualified.

Fourthly, in the workes of his obedience.

Fiftly, in the entertainment he hath from God.

Sixtly, in the manner of his receiuing of the Sacraments.

In all which he differs from all the wicked men in the World, ſo as neuer any wicked man could find theſe things in his condition, which are true of the weakeſt *Chriſtian* in each of theſe ſignes.

And that the true Chriſtian may not doubt of his eſtate, hauing found theſe ſignes in himſelfe, let him conſider the proofes annexed to each ſigne: and that nothing may be wanting to his aboundant conſolation, I will tell him, how I found out theſe ſignes, and by what grounds I proceeded.

The infallibility of the ſignes.

There are three ſorts of places in Scripture (as I conceiue) which doe point out the grounds of infallible aſſurance in thoſe that can attaine vnto them: as firſt, ſuch places as expreſly doe affirme, that ſuch and ſuch things are ſignes. As for example, 1 *Iohn* 3.14. *Hereby we know, that we are tranſlated from death to life, becauſe we loue the brethren.* Heere the holy Ghoſt ſhewes vs expreſly, that the loue of the brethren

3. Wayes to find out the ſignes of a godly man in Scripture

thren is a ſigne, by which a Chriſtian may know, that he is tranſlated from death to life: and ſo the Apoſtle *Paul* giues ſignes to know whether their *ſorrow* were *after God*, or no, 2 *Cor.* 7.11. So doth the Prophet *Dauid*, Pſalme 15. giue diuers ſignes, by which the man that ſhall dwell in Gods holy hill, may be knowne. So the Apoſtle *Iames* tells vs, how wee may know the wiſedome from aboue, by reckoning the fruits and effects of it, *Iames* 3.17. So doth the Apoſtle *Paul* tell vs, how we may know, whether we haue the Spirit of Chriſt in vs, or no; *Rom.* 8.9,15, &c. *Gal.* 5.22. and 4.6,7.

Secondly, I finde out ſignes, by marking what graces in man the promiſes of God are made vnto. For thus I reaſon: Whatſoeuer gift of God in man brings him within the compaſſe of Gods promiſes of eternall mercy, that gift muſt bee an infallible ſigne of ſaluation. But ſuch are ſuch and ſuch gifts, as the inſtances in diuers Scriptures ſhew: And therefore the man that can finde thoſe gifts in himſelfe, ſhall be certainely ſaued. As for example: The Kingdome of heauen is promiſed to ſuch as are *poore in ſpirit*, *Matth.* 5. 3. For thence then I gather, that pouerty of ſpirit is an infallible ſigne. The like I may ſay of the *loue of the Word*, and of *vprightneſſe of heart*, and *of the loue of God*, and *the loue of the appearing of Chriſt*, *&c.*

Thirdly, I finde out other ſignes, by obſeruing what godly men in Scripture haue ſaid for themſelues, when they haue pleaded their owne euidence for their intereſt in Gods loue, or their hope of a better life. For looke how godly men in Scripture haue proued that they were not hypocrites: euen ſo may any Chriſtian proue that he is not an hypocrite neither. As for example, *Iob* being charged to be an hypocrite, and lying vnder the heauy hand of God, pleades his cauſe, and proues that he was not an hypocrite, by his conſtancy in Gods wayes, and by his conſtant eſtimation of Gods Word, and *deſire after it, as after his appointed food*, Iob 23. 10, 11, 12. More of this kinde thou maiſt find in the proofes of particular ſignes.

Now whereas ſome ſignes are generall, and thou mighteſt doubt of the expoſition, namely, how that ſigne is infallible in ſuch and ſuch ſences; for thy eſtabliſhment heerein, thou maieſt obſerue, that I expound the ſigne as it is expounded in other ſeuerall Scriptures. As for example; The loue of the brethren, is a generall ſigne. Now how ſhall I know that I haue the right loue of the brethren? This I explaine, by flying to diuers other Scriptures, wherein the particular explications of this ſigne are pleaded.

CHAP. III.

The tryall of a Chriſtian by the ſignes of true humiliation.

THe firſt way then, by which a Chriſtian may try himſelfe, is to examine himſelfe about his humiliation for ſin, whether it be right or no. For vnder this head is comprehended the explication of the doctrine of pouerty of ſpirit, and godly ſorrow, and ſo in generall of repentance for ſinnes.

19 Signes of true humiliation.

Now the true Chriſtian in this matter of humiliation, ſhewes himſelfe to haue attained that, which no reprobate could euer attaine, and that in diuers particulars, as,

First,

1 He ſees his ſinnes.

Firſt, He hath a *true ſight and ſence of his ſinnes*. He diſcernes his ſinfulneſſe of life both paſt and preſent, and is affected and payned vnder the burthen of his daily wants and corruptions, and ſees his miſerie in reſpect of his ſinnes, *Ier.* 3.12. *Matthew* 11.28. *Matth.* 5.4.

2 He feares Gods diſpleaſure.

Secondly, He *trembles at Gods Word*, and feares his diſpleaſure while it yet hangs in the threatnings, *Eſay* 66.1,2.

3 He truſts not vpon the merits of his own workes.

Thirdly, He *renounceth his owne merits*, and diſclaimeth all opinion of true happineſſe in himſelfe, or in any thing vnder the Sunne; as being fully perſwaded that he cannot be ſaued by any worke of his owne, or be happy in enioying any worldly things; and therefore is fully reſolued to ſeeke for the chiefe good in Gods fauour in Ieſus Chriſt onely.

4. He mourns

Fourthly, He *mournes heartily and ſecretly for his ſinnes*; and ſo he doth,

1. *For all ſorts of ſinnes:* for ſecret ſinnes as well as knowne ſinnes; for leſſer ſinnes as well as greater; for the preſent euils of his nature and life, as well as ſinnes paſt: yea, for the ſinnes he hath loued, or haue beene gainefull and pleaſing to him. Yea, he grieues for the euill that cleaues to his beſt workes, as well as for euill workes, *Eſay* 6.5. *Rom.* 7. *Eſay* 1.16. *Mat.* 5.4.

For al ſorts of ſins.

2. *For ſinne as it is ſinne*, and not as it doth or might bring him ſhame, or puniſhment in this life, or in Hell.

For ſin as it is ſinne.

3. He is as much *troubled for his ſinnes*, as he was wont, or now ſhould be *for croſſes* in his eſtate. He mournes as heartily for the ſorrowes that fell vpon Gods Sonne for his ſinne, as if he had loſt his owne and onely Sonne, *Zach.* 12. 10, 11. or at leaſt this he ſtriueth for, and iudgeth himſelfe, if worldly afflictions doe trouble him more then his ſins.

As much as for croſſes.

Pſalme 38.5.

5 And for the ſinnes of others.

Fiftly, he is *truely grieued* and vexed in ſoule for the *abominations* that are done by others, to the diſhonour of God, or ſlander of true Religion, or the ruine of the Soules of men. Thus *Lot*, 2. *Pet*.2.7. and *Dauid, Pſalme* 119. 136. and the mourners marked for Gods owne people, *Ezech.* 9. 4.

6 And for ſpirituall iudgements

Sixtly, he is heartily affected, and troubled, and *grieued for ſpirituall iudgements*, that reach vnto the ſoules of men, as well as wicked men are wont to be troubled for temporall croſſes; and ſo he is grieued and perplexed for *hardneſſe of heart*, (when he cannot mourne as he would,) and for the *famine of the Word*, or *for the abſence of God*, or *for the blaſphemie of the wicked*, or the like, *Pſalme* 42. *verſes* 2.3 and *Pſalme* 137. *Nehemiah* 1.3,4. *Eſay* 63. 17.

7 And is moued.

Seuenthly, he is *moſt* ſtirred

vp to abaſe himſelfe, and *mourne* for his ſinnes, *when he feeles God to be* moſt mercifull. *The goodneſſe of God* doth make him *feare God*, and hate his ſinnes, rather then his iuſtice, *Hoſ.* 3.5.

8 And hee is eaſed onely by ſpiritual means

Eightly, his *griefes* are ſuch as can *bee aſſwaged onely by ſpirituall meanes*. It is not ſport or merry company that eaſeth him: his comfort is onely from the Lord in ſome of his ordinances. As it was the Lord that wounded *him* with the ſight of his ſinnes, ſo to the Lord onely hee goeth to *bee healed of his wounds*, *Hoſ.* 6.1,2. *Pſal.* 119.23,24,50.

9 And is carefull to learne how to be ſaued

Ninthly, in his *griefes he is inquiſitiue*: he will *aske the way*, and deſire to know *how he may bee ſaued*. Hee cannot ſmother and put off his doubts in ſo great a buſineſſe. He dares not now any longer be ignorant of the way to heauen. He is not careleſſe, as he was wont to be, but is ſeriouſly bent to get directions from

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the Word of God about his reconciliation, ſanctification, and ſaluation, &c. Ier. 50 4,5. *Acts* 2. 37.

10 And is fearefull of being deceiued.

Tenthly, he is fearefull of being deceiued, and therefore is not ſlightly ſatisfied. He will not reſt vpon a common hope, nor is he carried with probabilities; nor doth it content him that other men haue a good opinion of him; nor is he pleaſed that hee hath mended ſome faults, or begun to repent: but *repenting he repents ſtill*, that is, he takes a ſound courſe to be ſure his repentance bee effectually performed, Ieremie 31. 16.

11 And earneſtly deſires to lead an holy life.

Eleuenthly, he is vehemently carried with the *deſires of the ſound reformation of his life*. His ſorrow is not *water*, but *waſhing*; nor is it euery waſhing, but ſuch as *maketh cleane*. Worldly ſorrow may haue much water, but it maketh nothing cleane; whereas godly ſorrow alwaies tendeth to reformation and ſound amendment.

12. And truſts vpon Gods mercy in his griefe.

Twelfthly, in all his ſorrowes he is ſupported by a ſecret *truſt in the mercy and acceptation of God:* ſo as no miſery can beate him from the conſideration and inward affiance and hope in the mercy of God. In the *very diſquietneſſe of his heart, the deſire of his ſoule to the Lord,* and before his preſence; though it be neuer ſo *much caſt downe, yet he waits vpon God for the helpe of his countenance*, and in ſome meaſure condemnes the vnbeliefe of his owne heart, and truſts in the name of God, and his neuer-failing compaſſions, *Pſalme* 38. 9. and 42. 5, 11. *Lam.* 3.21. *Zeph.* 3.12.

13. And is in loue with God, if he heare his prayers.

13. He is wonderfully inflamed with *loue to God*, if he at any time let him know that *he heareth his prayers*. In the midſt of his moſt deſperate ſorrowes his heart is eaſed, if he ſpeed well in

prayer, *Pſalme* 116.1,6.

14 And daily iudgeth himſelfe for his ſinne.

14. He daily *keepes an aſſiſe vpon his owne ſoule:* he *iudgeth himſelfe* for his ſinnes before God, arreſting, accuſing, and condemning his ſinnes. *Hee confeſſeth his ſinnes particularly to God, without hiding* any ſinne, that is, without forbearing to pray againſt any ſinne he knowes by himſelf, out of any deſire he hath ſtill to continue in it; and by this ſigne he may be ſure he hath the *Spirit of God*, and that his *ſinnes are forgiuen him, Eſay* 4.4. *Pſal.* 32.5. 1 *Iohn* 1.7,9. 1 *Cor.*11. 31.

15 And prayers in the holy Ghoſt.

15. His *requeſts are daily powred out vnto God.* He cryes vnto God with affection and confidence, though it be with much weakeneſſe and many defects, as the little child doth vnto the father, and thereby he diſcouers *the Spirit of adoption in him, Rom.* 8. 15. *Zach.* 12. 10. *Epheſians* 3.10.

16. Hee *is vnfainedly deſirous to be rid of all ſinnes, as well as one. There is no ſinne he knowes by himſelfe, but doth deſire as heartily that he might neuer commit it: as he doth that God ſhould neuer impute it.* This is a neuer-failing ſigne, a fundamentall one, 2 *Tim.* 2.19.

16 Deſiring to be rid of all ſinne.

Note this.

17. Hee is content to *receiue euill at the hand of God, as well as good;* without murmuring, or *letting goe his integrity;* as being ſenſible of his owne deſerts, and deſirous to approue himſelfe to God, without *reſpect of reward.* This proued that *Iob* was an holy and vpright man, *Iob* 1.1. and 20. 3,10.

17 And is willing to ſuffer affliction.

18. He *diſlikes ſinne in all,* euen in thoſe that are neere and deare vnto him in other reſpects, 1 *King.* 25.12,13,14.

18 He diſlikes ſinne in all.

19. Hee *is innocent from the great tranſgreſſions,* and *keepes himſelfe from his owne iniquity.* He is not ſubiect to *the damnation of ſinne.*

19 Sinne reignes not in him.

ſinne. Sin doth *not reigne in him*, *Pſal.*16.13. 2 *Sam.*22.24.

20He humbles himſelfe for ſin euen in his proſperity.

20. He finds a deſire to be rid of ſinne, and to humble himſelfe for it *in proſperity* as well as aduerſity. He leaues ſinne, before ſinne would leaue him. He forſakes it then, when he could commit it without apparent danger, Iob 8.5,6.

21 And in aduerſity his heart is vpright.

21. Or if he be in aduerſity, *his heart is vpright*, without lying or diſſimulation. He ſo ſeeketh the pardon of his ſinnes then, and ſo promiſeth amendment, as that hee is alſo carefull to practiſe it when he is deliuered. He is not like the Iſraelites mentioned, *Pſal.* 78.36,37.

22 He accounts of ſpirituall things as the beſt things.

22. He makes a *ſupernaturall valuation of ſpirituall things*, accounting them as pearles of the beſt price, not too deare bought, if he purchaſed them with all the worldly things he hath, and contrariwiſe, accounting himſelfe exceeding poore, if hee want

them, or the meanes of them, *Mat.*13.45,46.*Pſa.*42.& 63.1,3

23. Hee doth not ſauour the things of the fleſh and the world.

23. Hee *hath loſt his wonted taſte in earthly things:* his heart is not tranſported with admiration of them, or the inordinate deſire of worldly things. *Hee loues not the World* and this life as he was wont to doe. Though he vſe the world, yet he eaſily confeſſeth himſelfe to be a *ſtranger and pilgrim* here. Hee giues ouer the *vnneceſſary pleaſures and profits* of this life, *Heb.*11.13. 1 *Iohn* 2.14,15. *Rom.*8.5. He is weary of the world, and willing to forgoe ſociety with the men of this world, the workers of iniquity, *Pſal.*6.8,9. and 36.12. and 26.1, 2,3,4.

24. He is much grieued if God hide himſelfe.

24. If the *Lord be ſilent, and anſwer not his deſires, but hides his face: his ſpirit faileth, and he is as one that goeth downe into the pit:* it troubles him as a ſore croſſe; and ſo contrariwiſe, *Pſal.* 26. 1. and 88.13, 14, 15. and 143.7.

Iohn 16.23,28.

25. Of a Lyon he becomes a Lambe.

25. If hee hath beene a man ſubiect to boiſterous, violent, and hurtfull affections, he is now become tame: Of a *Lyon* he is become a *Lambe, and a little childe may leade him,* Eſay 11.6.

26. His ſpirit is without guile.

26. Hee hath *a ſpirit without guile, Pſalme* 32.2. He is more deſirous to be good, then to be thought to be ſo; and more ſeeks the power of godlineſſe, then the ſhew of it, *Iob* 1.1. *Prou.* 20.6,7. *His praiſe is of God, and not of men, Rom.* 2.29.

And thus much of the triall of his humiliation. The ſignes of his faith follow.

CHAP. IIII.

The tryall of a godly man by his Faith.

FAith is the next thing to bee tryed in a child of God. And in as much as there are diuers kinds of faith; and experience ſhewes in many that giue no ſignes of repentance, that they will not beebeaten from a confident preſumption that Chriſt dyed for them, euen for them in particular: it ſtands vs in hand to try our perſwaſion by true rules of Scripture, that ſo, if it will abide the triall of the touchſtone, we may lay it vp as a hid treaſure and a wonderfull grace of God; and if otherwiſe, we may repent vs of preſumption, as a deceiueable ſigne.

Why wee ſhould try our faith.

But before I open the ſignes of this ſinne, the Reader muſt be admoniſhed of three things.

First, that I intend not by theſe ſignes to ſhew, how faith may be bred or *begotten* in vs, but how faith may be *proued* and declared to be in vs. For it is the *promiſes* of God in the Scripture that *breed faith*: nor can humane reaſon beleeue ſuch great things

The drift is to ſhew how faith may be proued, not how it may bee bred.

from

from God for any thing that is in vs, but onely becauſe we ſee the Word of God aſſuring ſuch happineſſe vnto ſuch as lay hold vpon them. So that, that which breedes faith, is the *reuelation of Gods promiſes*, by his *Word* and *Spirit*. Yet notwithſtanding, the aſſurance of faith is much increaſed and confirmed by the ſight of thoſe ſignes of the truth of our faith, and other graces of God in vs.

A ſecond caueat.

Secondly, that I ſtand not preciſely vpon the order of theſe graces of God in vs, nor determine that queſtion, which graces are wrought firſt in the heart of a man: but that which I haue ſpecially aimed at in the order of ſetting them downe, is to begin at thoſe that either firſt appeare in a Chriſtian, or are eaſieſt (as I conceiue) to bee diſcerned in him.

The 3 note by way of preface.

Thirdly, that I intend eſpecially the tryall of ſuch Chriſtians as agree in this, that they are perſwaded that Chriſt dyed for them; that ſo the true Chriſtian may ſee reaſon to comfort himſelfe, that his perſwaſion is no preſumption, as is the perſwaſion of the moſt. It is true, that diuers of the ſignes of faith here to be handled, will ſhew faith in the weakeſt Chriſtian; though he will not yet be brought to acknowledge any perſwaſion. For this perſwaſion may be ſecretly wrought vpon the heart: as it is when it relyeth vpon the merits of Chriſt onely for ſaluation, though the iudgement of the Chriſtian be not reſolued againſt his doubts.

The queſtion then is, how a Chriſtian may try his perſwaſion of Gods mercy, and his intereſt of Chriſts merits, whether it be right or no.

The true faith.

For anſwer hereunto, I ſay, that the true Chriſtian doth prooue his faith and perſwaſion to be right, by theſe ſignes following.

1. Was wrought by the Word preached.

Firſt, His faith or perſwaſion was wrought by the hearing of the Word preached: And therefore thou muſt firſt aske thy ſelf, how thou commeſt by thy perſwaſion. For if thou ſay, thou waſt alwayes ſo perſwaded, or didſt attaine it by meere naturall meanes or helpes, thou art deceiued. For, faith is firſt wrought by the Holy Ghoſt, in the preaching of the Goſpell, as it is moſt cleare by the words of the Apoſtle, *How ſhall they beleeue in him of whom they haue not heard? and how ſhall they heare without a Preacher? Rom.* 10. 14. And whereas it may bee, that many Chriſtians haue not obſerued the working of their faith, and haue forgotten the time of their conuerſion, & haue not iudgement to diſcerne how the Lord by the miniſtery of his ſeruants did change their hearts, and leade them to

Chriſt: therefore when this firſt ſigne cannot comfort, they muſt try themſelues by the reſt that follow.

2. Eſteemes Chriſt aboue all things.

Secondly, Hee hath an high *eſtimation of Ieſus Chriſt*. For the man that hath true Faith, accounts all things moſt baſe in compariſon of the knowledge of Chriſt, and the loue of God in him. He had rather be ſure of Chriſt, then to gaine the whole world: Chriſt is more *precious* then all the world; Yea, is the onely thing in requeſt in the deſires of the Chriſtian. Now Chriſt is *precious* onely to *them that beleeue*, 1 *Peter* 2. 6. and by this ſigne *Paul* knew that he was growne farre beyond himſelfe in his former life, and beyond all the Phariſes in the world, *Phil.* 3. 9.

3. Receiues the Teſtimony of Gods Miniſters before all the world.

Thirdly, Hee readily receiues the teſtimony of Gods Miniſters ſpeaking out of the Word, and ſtickes to it againſt all the contradictions traditions of the World. The Apoſtle *Paul*, 2 *Theſſ.* 1. 10. ſhewes, that this ſigne will bee pleaded and acknowledged in the day of Chriſt: *Chriſt*, ſaith he, *will bee made admirable in them that beleeue.*

Now ſome may ſay, But how ſhall we know that wee doe beleeue?

Why, ſaith he, you are true beleeuers, *becauſe yee receiued our teſtimony*; and this ſhall be to your praiſe in that day.

4 Caſts out hypocriſie.

Fourthly, Hee cannot abide counterfetting and hypocriſie. If it be a right perſwaſion, it is a faith vnfained: Vnfained, I ſay, as in other reſpects, ſo in effect, becauſe it cannot abide fainting, but with ſpeciall hatred purgeth out hypocriſie, which the perſwaſion of hypocrites neuer doth, 2 *Tim.* 1. 5.

5 Will abide triall.

Fifthly, This perſwaſion is permanent: it will endure tryall, it will hold out in the euill day;

it inclines the heart to cleaue to Ieſus Chriſt, euen in the fire of tribulation, in the midſt of *manifold afflictions*, and diſgraces, and temptations. It is like the *Gold* in the Fornace that *periſheth not*: nor will it barely hold out; but a Chriſtian by his faith comforts and ſupports himſelfe in affliction, ſo as his faith becomes to him both a *breſt-plate* and an *helmet*: whereas the beſt faith, that is not *the faith of Gods Elect*, will proue but droſſe, if it be caſt into the Fornace of temptation, further then it is ſupported by carnall meanes and helpes, 1 *Pet*.1.6,7. 2 *Tim*.1.12. 1 *Theſ*.5.8. *Eph*. 6. *Luke* 8. 13.

6. It beleeues all things.

Sixthly, He will beleeue all things, I ſay, all things that he apprehendeth to be required, threatned, or promiſed in the word. To beleeue ſome things only, may be in any other kind of faith, eſpecially when they are ſuch things as ſtand with their owne reaſons, or wils, or affections, or the common opinion of other men: But this is the glory of a liuely iuſtifying faith, it will giue glory to God in all things, *What can God ſpeake, it can beleeue*, ſo ſoone as it knowes it is ſpoken of God, though it bee neuer ſo contrary to the iudgement of fleſh and bloud, *Acts* 24.14.

7. Will not make haſt.

Seuenthly, Hee *will not make haſte.* This was the ſigne giuen in the Prophet *Eſayes* time: He that beleeueth, will not make haſte. He had propheſied of hard times to fall vpon all the people: Now this would ſhew among them, who were true beleeuers. For thoſe that truſted in God, would *not make haſte* to vſe ill meanes to helpe themſelues: they would ſtay their hearts in *reſt and quietneſſe*, and they would ſtay their feet too from running to *Egypt* or to *Aſhur*, which God had forbidden, *Eſay* 28.16.

If faith be right, and thy perſwaſion a ſound perſwaſion, and well grounded, there are ioyned with it theſe things following.

1. Is accompanied with a pure conſcience.

Eighthly, His perſwaſion is ioyned with a good and pure conſcience; a conſcience, I ſay, that makes him carefull to auoid ſinne, and doe good duties, and to ſerue God in ſincerity, whereas the perſwaſion that is in wicked men, is not accompanied with a good conſcience, they doe not make conſcience of their wayes. Now this is a cleare rule of difference, 1 *Tim.* 1.5, 16. and 3.9. *Hebr.* 10.12.

9. And a ſpirit of diſcerning.

Ninthly, Hee hath a *ſpirit* of diſcerning. There is a great deale of light comes into the heart with faith. A man cannot beleeue, and be ignorant ſtill. The Chriſtian that is endued with faith from aboue, is endued with *wiſedome from aboue:* ſo as he can conceiue of the things of God that concerne ſaluation, which *the naturall man perceiueth not.* Though he may want ſtill in many knowledges, yet he hath skill in ſome meaſure to learne how to be ſaued. The doctrine of ſaluation he can now vnderſtand, which is taught in the miniſtery of the Word; and he now can make ſome good vſe of reading the Scriptures, that before diſcerned little or nothing in them. *The veile that lieth vpon the hearts of all fleſh, is now taken from his eyes;* yea the very *entrance into Gods Word giueth light to the ſimpleſt* beleeuer. He that was ſtupid and vnteachable before, doth now *heare as the learned*, with an holy kinde of in-ſight and iudgement, 2 *Tim.* 3. 15. *Pſalme* 119. 130. *Prou.* 1. 4, 8. and 9. 4, 5.

10. And the witneſſe of the Spirit of adoptiō.

Tenthly, He hath a witneſſe within himſelf, *He that beleeueth, hath a witneſſe in himſelfe,* 1 *Iohn* 5. 10. For he hath the Spirit of adoption to certifie him infallibly of Gods loue to him, and that he is the childe of God, *Rom.* 8.15, 16. and thus the beleeuers are ſaid to be *ſealed by the Spirit of promiſe,* Eph. 1.13, 14. God leaues a pawne, a pledge with euery Chriſtian that ſhall be ſaued, to be as the earneſt of his ſaluation, and this pledge and earneſt is Gods Spirit. And the Spirit teſtifies to the beleeuer, partly by reuealing vnto him the certainty and truth of Gods promiſes in his Word; and partly by printing vpon his heart theſe ſauing graces, which diſtinguiſh him from all others; and partly by powring vpon him the ioyes, which are called the ioyes of the Holy Ghoſt, in the vſe of Gods Ordinances, as the inward ratification of the aſſurance of Gods loue and goodneſſe to the beleeuer. Of which after.

11. Beareth theſe fruits following.

Laſtly, Faith may be diſcerned by many things it worketh, which are the fruits of it: and by the fruits of Faith, we may know faith it ſelfe. Faith is like the roote of a tree, that lyeth vnder the ground, and cannot be ſeene without much digging; but by the fruit the tree beareth, wee may know what kind of roote it hath, and of what ſort it is. Now the fruits of faith and theſe that follow, and ſuch like, as,

1. Loue. 1 Loue to God and the godly: for *faith worketh by loue, Galat.* 5.6.

2. Purity of heart. 2. Cleanneſſe of the thought and affections: For *faith purifieth the heart.* It maketh a man ſtriue after inward purity, as well as outward: to get a *cleane heart,* as well as *cleane hands.* It worketh humiliation for inward ſinnes as well as outward, *Act.* 15. 9. and driues a man to ſeeke pardon in the Name of Chriſt, for all ſorts of inward perturbations and ſecret euils.

3. Victory ouer the world. 3. *Victory ouer the world.* Faith ouercommeth the world, 1 *Iohn* 5.4,5.

5.4,5. and ſo it doth: when it maketh a man to reſt vpon God, and his truth and promiſe, as if he be put to it, to deny the reſpect of his owne credit, or profit, or pleaſures, or the diſpleaſure of carnall friends, or his hopes in matters of this world; reſting ſatisfied with the expectation of the treaſures and pleaſures of a better world, yeelding himſelfe ouer to be guided by Chriſt, and his truth, vnto the death, *Pſalme* 18. 14. *Hee liues by his faith*, *Gal*.2.20.

4 Humility.

4. Humility. For a true faith excludes boaſting of our owne labours, gifts, or praiſes; and makes vs able, out of the ſenſe of our owne vileneſſe, to acknowledge all the glory to Gods free grace and loue in Ieſus Chriſt, Rom. 3. 27. Gal. 3.22.

5 Confeſſion.

The confeſſion and profeſſion of the truth. Faith will make a man ſpeake in defence of the truth: *I haue beleeued, therefore haue*

haue ſpoken, ſaith *Dauid, Pſalme* 116: which the Apoſtles plead to proue their faith alſo, 2 *Cor.* 4. 13,14.

6 Application of Chriſts righteouſneſſe.

6. The putting on of righteouſneſſe, which is not by the works of the Law done by vs. The application of, and relying vpon the righteouſneſſe of Ieſus Chriſt, is the proper and onely worke of true faith, *Rom.* 10.

7 A very ſpring of grace.

7. It opens a ſpring of graces in the heart of a true Chriſtian: he that is a true beleeuer, is qualified with ſundry heauenly gifts which were not in him by nature; which gifts doe daily diſcouer themſelues in his heart, flowing from thence, as if there were a ſpring of liuing water in his belly. *Sanctification of the Spirit and faith of the truth*, be inſeparable, *Iohn* 7. 38. 2 *Theſſ.* 2. 13.

CHAP.

Chap. V.

The triall of a godly man by ſuch heauenly gifts as ſerue him in his iourney to Heauen.

Thus of his triall in his humiliation, and in his faith. It followeth in the third place to try him by his gifts, which are the fruits of faith. The true Christian differs from the wicked man, in two ſorts of gifts: Some of them are ſuch gifts as are beſtowed vpon him from aboue, but ſerue him onely for ſpirituall vſe, *while he is on the way* in his iourney to Heauen, and ſo onely in this life; ſuch as are the *ſacred thirſt: The loue to the Word,* and meanes of his holineſſe: *The Spirit of ſupplication: The loue of his enemies*; and *his deſire after the appearance of Ieſus Chriſt.* Other gifts hee hath, which will accompany him *home into*

Two ſorts of graces in a Chriſtian.

into his heauenly Countrey, and abide vpon him for euer, and are not aboliſhed by death: ſuch as are *ſauing knowledge*, *the loae of God*, and *the loue of the godly*. Firſt, therefore of thoſe heauenly gifts, which will paſſe away; and ſo he is qualified with fiue diſtinct holy gifts, which cannot be found in any reprobate.

The holy thirſt that is in the godly Chriſtian, tryed by ſignes.

The firſt is, *his holy thirſt*; which is an heauenly kinde of appetite, by which he is carried to the deſire of things aboue nature; ſuch as are the merits and *righteouſneſſe of Chriſt*: the *fauour of God:* the *preſence of God:* the *full deliuerance from all ſin:* the *remoouing of ſpirituall iudgement*: the *ſaluation of other men*, and the like; and this thirſt is a ſigne the more infallible:

1. Becauſe it is *conſtant* and indelible in this life. There is no part of this life, but it continueth either in the *ſenſe* of his affection, or in the *iudgement* of his vn-

derſtanding, ſo as he accounts *ſpirituall things* to bee *the beſt things:* and though at ſome times his affection may be the leſſe moued after them, yet his appetite is *daily renewed*, as it is in the hunger or thirſt that is bodily.

2. Becauſe it is *induſtrious*. For this holy thirſt will guide him to a carefull *vſe of all the meanes*, by which good things may be attained; and doth not breathe it ſelfe out onely with ſudden and vaine wiſhes, or flaſhes of deſire, *Pſa.*17.4. 1 *Pet.*2.2. *Pſa.*63.1,2. *Pſa.* 1.2. *Acts* 2.37.

3. Becauſe it works a conſtant and ſecret *meditation* of heauenly things deſired, the heart frequently ſeekes after God day and night, *Eſa.* 26. 9. *Pſal.* 63. 1, 6. For what we deſire feruently, wee thinke on almoſt continually:

4. Becauſe if the Lord quench his thirſt, and ſatisfie his deſire in ſpirituall things, *the ſoule becomes*

as a watred garden; and then followes in him an heauenly kinde of *ſatisfaction and contentment*, with ſingular delight in the ſoule, and *vowes* and wiſhes of infinite and eternall thankefulneſſe, *Pſalme* 63.4,5. *Ieremiah* 31.25, 26.

And thus much of the firſt gift.

His tryall by his loue to the Word.

Secondly, The loue to the Word is another ſigne that he is the Child of God, and a cleare euidence of his ſaluation. Now becauſe all ſorts of wicked men may reſort to the exerciſes of the Word, and thoſe that haue but a temporary faith, may ſhew a great eſtimation of the Word, and find ioy in the hearing of it, and ſhew much zeale in things that concerne the Word, and may yeeld ſome obedience to the directions of the Word alſo: it is profitable to conſider how the true Chriſtian may proue that his affection to the Word is more ſincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is found in his loue to the Word, by theſe markes.

1. By his manner of receiuing it, when hee doth receiue the Word, *as the Word of God, and not of men:* ſetting his heart before Gods preſence, and being affected as if the Lord himſelfe ſhould ſpeake vnto him. This no wicked man dares do: he dares not preſent himſelfe with the whole intendments of his heart before the Lord. For this ſigne the Apoſtle *Paul* acknowledgeth the Theſſalonians to bee true Chriſtians, 1 *Theſſ.* 2. 13.

13. Signes to try his affection to the Word by.

2. By his appetite to his Word. For there is in a godly man as true an hunger after the Word, as the foode of his ſoule, as there is in his ſtomacke after the food of his body; which ſhewes it ſelfe to be the more ſincere, becauſe it is conſtant; he deſires the

Word at all times, *and as his appointed foode dayly*; as it is in the bodily appetite, though after feeding, the ſtomack may ſeeme to be full and ſatisfied, yet the hunger reuiues againe euery day, ſo is it with the heart of a childe of God: whereas wicked men regard the Word but by fits, and in a paſſion, and then at length fall cleane away from the affection to it, *Pſal.* 119. *Iob* 23.12.

3. By his loue to them that loue the Word.

4. By his ſorrow, becauſe other men keepe not the Word, *Pſal.* 119. 136.

5. By his vnfained eſtimation of the Word aboue all worldly things, accounting it to be an happy portion to enioy the word in the power and profit of it, *Pſa.* 119. 14, 72, 111.

6. By his deſire and delight to *exerciſe himſelfe in it day & night*, that is, conſtantly, *Pſa.* 1. 2.

7. By his griefe, either for the want of the meanes by which the Word might be taught vnto him with power, accounting ſuch want of the meanes to bee a ſore famine; or for want of ſucceſſe in the vſe of the meanes when he doth enioy it, *Pſal.* 42. 3. *Amos* 8. 12.

8. By the extent of his loue to all the Word of God, euen the Law, that with threatning ſhewes him his ſin, and ſearcheth out his moſt ſecret corruptions; being moſt affected with that miniſtery that doth moſt ſharply rebuke ſinne.

9. By his reſolution to labour as hard for the food of his ſoule, as men doe, or he would do for the foode of his body, *Iohn* 6. 17. *Amos* 8. 12.

10. By the conſtant ſweet taſte he finds in it, eſpecially when it is powerfully preached, *Pſa.* 19. 10 2 *Cor.* 2. 15.

11. By the end he propounds

vnto himſelfe in the vſe of the Word, which is, that he might not ſin: and that his wayes might be pleaſing to God, hiding the word in his heart to this purpoſe, *Pſal.* 119. 11.

12. By his willingneſſe and reſolution to deny his owne reaſon and affections, his credit, his carnall friends, his profits, or his pleaſures in any thing, when God ſhould ſo require it of him; and vpon any occaſion to ſhew his hearty reſpect of the Goſpell, *Marke* 10. 29. 1 *Cor.* 1. 18.

13. By the effects of it: as,

1. When for the loue he beares to the Word, hee will ſeparate himſelfe from the wicked, that might any way with-draw his heart, or endanger his diſobedience, *Pſal.* 119. 115.

2. When he accounts the Word to be his chiefe comfort in affliction, and finds it to be the maine ſtay and ſolace of his heart, *Pſal.* 119. 23, 24, 50, 51, 54, 143.

3. When it works in him effectually the redreſſe of his waies, and freedome from the dominion of ſinne, *Iohn* 8. 32. *Pſalme* 119.45,9,59. 1 *Theſſalonians* 2. 13.

4. When it workes in him certaine and ſenſible aſſurance of heart before God. This aſſurance is an infallible ſigne of the right vſe of the Word, 1 *Theſſalonians* 1. 5.

And thus of the ſecond gift.

His tryall by his gift of prayer.

The third gift is the ſpirit of *prayer* or ſupplication, as the Prophet *Zachary* cals it, *Zach.* 12. 10. aud this gift hee hath aboue all wicked men, which he ſhewes many wayes: as,

13. Rules of tryall.

1. *He askes according to Gods will*, 1 *Iohn* 5. 14.

2. He prayes with perſwaſion that God will heare him. Hee *beleeueth* in ſome meaſure *that he ſhall haue* what hee prayes for. He prayes *in faith*, *Marke* 11. 24. *Iames* 1. 6, 7. *Pſalme* 6. 9.

1 *Iohn* 3.22.

3. He prayes *in the Name of Chriſt*, and is affected with the ſenſe of his owne vileneſſe, and relies vpon the merits and mediation of Ieſus Chriſt, *Ioh.* 14.13. *Pſal.* 86.1,2. and 143.1,2.

4. He will pray *at all times*, *Iob* 27.9. *Pſal.* 106. 3.

5. He is *feruent in prayer*: his heart praieth: he hath the affections of praier, *Iames* 5.16. *Pſal.* 6.8.

6. Praier makes him exceeding weary of the world: it giues him ſuch a taſte of his owne ſinfulneſſe, and of Gods goodneſſe, and of the glory of Heauen, that he is vehemently carried with *deſire to bee abſent from the body, that hee might be preſent with the Lord*, Pſal. 39.12.

7. *When he knowes not how to pray as he ought, the Spirit* prepares his heart, excites in him holy deſires, ſupplies him ſometime with words, ſometime with

affections, and ſometimes worketh inward *vnexpreſſable groanes*, which yet it preſents to God, as effectuall prayers, *Romanes* 8. 26, 27.

8. He findes an holy *reſt*, and quietneſſe in his conſcience and heart, with ſpirituall *boldneſſe* and *confidence* of truſt in God, if he *heare him graciouſly*, and *anſwer him* in mercy, Pſalme 3. 4, 5, 6. and 116. 17. and 91. 15. *Ieremiah* 33. 3.

9. *He loues the Lord* exceedingly *for hearing his prayer*, and deſirrs to *keepe himſelfe in the loue of God*, Pſalme 116. 1. *Iude* 20. 21.

10. His prayers proceed from an heart that leaues no ſinne, but deſires to *depart from iniquitie*; and to doe that which is pleaſing in Gods ſight, 2 *Tim.* 2. 19. 1 *Ioh.* 3. 22.

11. He loues prayer in others, 2 *Tim.* 1. 21.

12. Hee ſtriues againſt dead-

neſſe of ſpirit and diſtractions, as an heauy burthen, *Pſalme* 86. 3,4.

13. He makes praier his chiefe refuge: and he will pray, though prayer bee in neuer ſo much diſgrace, *Pſalme* 69. 10,13. and 152.15.

And thus of the third gift.

His loue to his enemies tried.

The fourth gift is the *loue of his enemies*. A Chriſtian may loue ſuch as loue him; but to loue his enemies, is onely to be found in the true Chriſtian, which he proues by theſe tokens of the ſincerity of his loue;

1. He can *pray* heartily for them, yea in ſome caſes he can mourne and *humble his ſoule* before God for them in their diſtreſſes, *Pſal.* 35.13,14.

2. Hee *deſires their conuerſion* ſo vnfainedly, that he is ſure, if they were conuerted, he could reioyce in them as heartily, as in thoſe hee now much delights in.

Hee can likewiſe *forgiue* them their particular treſpaſſes againſt him; being more grieued for their ſinnes againſt God, then for the wrongs they doe him, *Math.* 6.14.

4. He can freely acknowledge their iuſt praiſes.

5. He cannot onely patiently endure their reuiling, but can forbeare, when hee could be reuenged by bringing ſhame or miſery vpon them, 1 *Peter* 3.9. *Rom.* 12.14. 1 *Sam.* 24.18, 19. yea he doth, as he hath occaſion, ſtriue to *ouercome their euill with goodneſſe*; being willing to helpe them, or relieue them in their miſery, and doe them any good for ſoule or body.

His triall by the loue to the appearing of Chriſt.

The laſt gift which is found in the true Chriſtian, while he is in the way in this life, is, *His loue of the appearing of Chriſt*, which he ſhewes:

1. By the longing after the time of Chriſts comming, whether

by death or iudgement.

2. By his gladneſſe at the promiſes, or ſignes of his particular or generall commings.

3. By his often meditations of that day, and his hearty prayers for the haſtening of it, *Reuelat.* 22. 10.

4. By his daily care to diſpatch all thoſe godly duties which he deſires to doe before his death, and accordingly by his willing diſpoſing of his eſtate, and endeuours to ſet his houſe in order.

And this deſire of Chriſts comming is apparently the more ſincere in him:

1. Becauſe it ariſeth out of his loue to God, and his hatred of his owne ſinnes, and his wearineſſe vnder the obſeruation of other mens ſinnes.

2. Becauſe this deſire is accompanied with the care of the meanes, by which he may be prepared for ſaluation.

3. Becauſe he is thus affected

euen in his proſperity, when he thriues in the world, and is not in any notable diſtreſſe.

Hitherto of his tryall in ſuch gifts as he is endowed withall in this life onely: his tryall in the gifts that will abide in him for euer, follow.

Chap. VI.

His tryall in reſpect of ſuch heauenly gifts as will not be aboliſhed by death.

The tryall of his knowledge

THe gifts that will abide in him for euer, are theſe three: *Knowledge, the loue of God*, and the *loue of the brethren*. Theſe are perfected, and not aboliſhed by death.

And ſo he differs from wicked men.

And firſt, in this knowledge, he differs from all wicked men, and ſo in diuers things: as,

In the things he knowes.

Firſt, *in the things he knowes*: he knowes the nature of God in a right manner: he knowes God in Ieſus Chriſt: he knowes the vileneſſe of his owne ſinnes: he knowes after an effectuall manner the myſteries that concerne the ſaluation of his ſoule: hee knowes his owne conuerſion, and the forgiueneſſe of his ſinnes, and the *things that are giuen him of God, Math.* 13.13. *Iohn* 17.3. *Ier.* 31.34. 1 *Cor.* 2.12. He knowes that Ieſus Chriſt is in him, 2 *Cor.* 13.5.

2. In the cauſe of his knowledge

Secondly, *In the cauſe of his knowledge.* For *fleſh and blood did not reueale* thoſe things vnto him, he came not by them by the vſe of naturall meanes, but they are wrought in him by the word and Spirit of God, *Matth.* 16.17. 1 *Iohn* 2.27. and 5.10. 1 *Cor.* 1 30.

3. In the effects of his knowledge

Thirdly, In the effects of his knowledge: for,

1. It breedes in him an vnſpeakeable refreſhing and gladneſſe of heart in Gods preſence,

Pſalme 36.9, 10. *Pſalme* 119.

2. It inflames him to a wonderfull loue of the Word of God aboue all earthly things, *Pſalme* 119 97, 98.

3. It workes in him an effectuall ſauouring and taſting of the goodneſſe of ſpirituall things, *Rom.* 8.5.

4. It inclines him to a conſtant obedience and practice of Gods will, *Prou.* 8. 9, 17. *Iohn* 7.17. *Deut.* 4.6. It refreſheth his waies, *Pſalme* 119.10. 1 *Iohn* 2. 3. and 3.24.

5. It beares downe pride, and conceitedneſſe, and frowardneſſe, and makes him humble and teachable, *Prou.* 3.5, 6. and 8. 13, 14. *Iames* 3.17.

4. In the proprieties of his knowledge.

Fourthly, In the *proprieties of his knowledge:* for,

1. It is *infallible*: his knowledge hath *much aſſurance* in many things, with ſtrong confidence and reſolution at ſome times, eſpecially when he is before

fore God, 1 *Theſſ.* 1.5.

2. It is *indelible*, it cannot be vtterly blotted out, it is faſt grauen in his heart; contrary doctrine or perſecution cannot raze it out, *Ierem.* 32.34. *Epheſ.* 5.13. *Prou.* 4.5,6.

4. It is *ſincere*; for firſt it inclineth him to giue glory to God, and receiue *all truth* as well as any truth. He receiues the doctrine of God, though it bee aboue reaſon, and againſt the common opinion of men, or croſſe his profit, or deſires, or the like. Secondly, it leades him principally *to vnderſtand his owne way*, and guides him to ſtudy the things chiefly that concerne his owne reformation and ſaluation, *Prou.* 14.8. Col. 3.16.

And thus he differs from wicked men in his knowledge.

His loue to God, tried by nine ſignes.

Secondly, in his loue to God, he hath thoſe things which no wicked men can attaine to.

1. Hee hath a deliberate in-

ward inflamed eſtimation of God aboue all things, accounting *his louing kindneſſe better then life*, and the ſignes of his fauour his greateſt ioy, *Pſal.* 63.3,11.

2. He loues and longs for the Lord Ieſus Chriſt with certaine and ſincere affection, *Eph.* 6.24. 2 *Tim.* 4.8.

3. He delights in Gods preſence, and ſhewes it by his vnfained loue to his houſe, *Pſal.* 26.8. and by his hearty griefe for Gods abſence, *Cant.* 3.1. and by his carefulneſſe to ſet the Lord dayly before him, walking in his ſight, *Pſal.* 16.8.

4. He hates ſinne heartily, becauſe God hates it; and he diſlikes ſinners, becauſe they hate God; accounting Gods enemies as if they were his owne enemies, *Pſal.* 139.21,22. and 97.10.

5. He conſtantly deſires to be *like God in holineſſe*, being carefull to approue his affection to God,

by his *obedience to his commandements*, ſo as it is not *grieuous to him* to receiue directions, but ſerues God with all his heart, being fearefull to diſpleaſe God in any thing, *Ioh.*14.21. 1 *Ioh.*5.3. *Deut.*10.12,22. and 11.22. and is more affected with Gods approbation, then all the praiſe of men, *Rom.*2.29.

6. He is much affected with Gods mercy, and the bleſſings beſtowed vpon him, which he thankefully remembers to the praiſe of Gods free grace, *Eſay* 63.7. *Pſa.*63.2,3,4,6,8. and 107. 22. *Iob* 36.24. *Deut.* 16.2.

7. He loues all the godly, for this reaſon chiefly, becauſe they are like vnto God in holineſſe, as being begotten by him, 1 *Iohn* 5.1.

8. He is heartily vexed for any diſhonour done to God, as for any diſgrace offered to himſelfe.

9. Finally, He ſhewes it in diuers caſes that befall him in his

courſe in this life: as,

1. If hee be put to ſuffer any thing for Gods ſake, he endures it with much ioy and patience, 1 *Theſſ.* 1.6. *Act.* 5.14. *Ioh.* 22.15. to 19.

2. If at any time hee offend God by his owne faultineſſe, he is heartily grieued & caſt downe, and doth conſtantly deſire to forſake any ſinne, though neuer ſo pleaſing and gainefull vnto him, rather then he would diſpleaſe God, *Matth.* 26.75.

3. In all ſtreights and wants, hee runnes to God, relying vpon God, as his *defence, rocke, and refuge* in all times of troubles, making his moane vnto him, and powring out his prayers and complaints before him, *Pſal.* 18. 1,2.

Thus of his loue to God.

His loue to the godly tryed by ten ſignes.

Thirdly, his loue to the godly doth alſo diſtinguiſh him from all the wicked men in the world, becauſe here are diuers things to be noted in his affection to them which cannot be found in wicked men:

1. As firſt, he loues the godly aboue all other ſorts of men in the world; he accounts them as the *onely excellent people*, *Pſal.* 16. 3. 1 *Iohn* 3. 14. ang affects them as if they were his naturall kindred, *Rom.* 12. 9, 10.

2. He loues them not for carnall reſpects, but for the graces of God in them, for *the truths ſake*, and becauſe *they are begotten of God*, 1 *Iohn* 5. 1. 2 *Iohn* 1. 2. 3. *Iohn* 1.

3. He delights in their *fellowſhip* and ſociety in the Goſpell, as accounting them the happy companions of this life, *Pſal.* 16. 3. 3 *Iohn* 8. *Phil.* 1. 5.

4. He hath a *fellow feeling* of their miſeries: he is in ſome meaſure affectionated to weepe with them that weepe, and reioyce with them that reioyce; eſpecially he is glad when their ſoules

proſper, *Rom.* 12.15,16. 3.*Ioh.*3.

5. His deſire is to walke *inoffenſiuely*, as being loth any way to be *an occaſion of ſtumbling*, or ſcandall to any Chriſtian, 1 *Iohn* 2.10.

6. He can beare their *infirmities*, take things in the beſt ſenſe, *ſuffer long*, and is *not eaſily prouoked*: he *hopeth all things*, and *boaſteth himſelfe*, nor enuies not them, nor will *receiue an euill report againſt them*, 1 *Pet.* 3.8. 1. *Cor.* 13.4,5,6. but rather makes apologie for them.

7. He eaſily praiſeth them in all placea, for their grace or obedience, *Rom.* 16.19. 3 *Iohn* 6. *Pſal.* 15.4. 1 *Theſſ.* 1.8.

1. His *wel doing extends it ſelfe to them* to his power; he is bountifull, pittifull, and tender; hee hath *bowels of mercy*, according to the occaſion of mercy, either corporall or ſpirituall. He gladly receiueth them, and with a ready minde communicates to their neceſſities,

ceſſities, *Philem.*7. 1. *Pet.*3.8. & 4.8. 1 *Iohn* 3.17. 3 *Iohn* 5.

9. He loues *all* the brethren, Hee hath not the *glorious faith of Christ in reſpect of perſons*, *Iames* 2.1,2. *Epheſ.*1.15. *Col.* 1.4. He can make himſelfe *equall to them of the lower ſort*, *Rom.*12.16.

10. Laſtly, he loues them *at all times*, euen when they are in aduerſity, diſgrace, ſickneſſe, or any other miſery.

Hitherto of the godly mans tryall by his gifts.

CHAP. VII.

The triall of the godly man by his workes of ſaluation.

THE fourth way to try him, is by his workes, or by his obedience in his life and conuerſation; and ſo his workes excell all the workes of vnregenerate men many wayes: as,

1. Becauſe what he doth, riſeth *out of the loue he beares to God and goodneſſe*; and therefore hee doth good heartily, and not by conſtraint, or with repining or delay: yea he is ſo ſtirred vp with the ſenſe of Gods goodneſſe to him, that he is much humbled when he hath done his beſt, that he cannot bring more glory to God, *Deut.*30.20. *Ioſ.*22.5. *Mat.* 4.19,20. *Rom.*6.17.

2. In doing good, he hath *reſpect vnto all Gods Commandements:* there is no part of an holy life, but he deſires to practiſe it; and therefore he will obey Gods will in ſome caſes when it is againſt his profit, credit, eaſe, or the liking of carnall friends, preferring Gods Commandements aboue all things, yea life it ſelfe, *Ier.* 35. *Hebr.* 11.8. *Gen.*22.12. *Prou.*7.2. *Act.*5.29. *Mat.* 16.25. *Exod.* 15.26. 1 *Kin.* 9.4. *Ierem.* 11.4. *Iohn* 15.14.

3. He will do good *at all times,*

and not for a fit; making conſcience of his waies in all companies as well as any; *abſent* as well as *preſent*; before meane Chriſtians as well as before the beſt; at home as well as abroad, *Philip.* 2.12. *Gal.* 5.7. 2 *Kings* 18.6. *Pſal.* 106.3.

4. He makes conſcience of the *leaſt commandement* as well as the greateſt, *Mat.*5.19. *Iames* 2.10.

5. He *comes to the light, that his deeds might be manifeſt, that they are wrought in God, Iohn* 3.21. He is deſirous in all things to be guided by the warrant of the Word of God.

6. He exerciſeth his faith in the very diſcharge of the duties of his outward conuerſation. He *liues by the faith in the Sonne of God,* and *commits his way to God,* and truſteth vpon the Name of the Lord, *Gal.*2.20.

7. He knoweth that his obedience is right, because *God heareth*

reth his prayers, and entertaines him graciouſly, when he calls vpon him in ſecret; whereas God heareth not ſinners; and if wickedneſſe were in his heart, God would not regard his prayers, *Iohn* 9. 31. *Pſalme* 66. 18.

And thus of his workes.

Chap. VIII.

His tryall by the entertainement hee hath from God.

5. Sixe fauors God beſtowes vpon him, which the wicked neuer feele.

THe fifth way by which he may be tryed, is by the entertainement that God vouchſafeth him in this life, which he neuer vouchſafeth to wicked men. There are diuers ſpecialties of fauour which God ſheweth to him, and not to any vnregenerate man: As,

1 Election in time.

1. His *election in time* is a manifeſt token of Gods election of

him beforetime: the Lord ſhewes that hee hath choſen him from euerlaſting, when by the power of the Goſpel hee ſeizeth vpon him particularly, and effectually perſwades him to leaue the world, and the ſinfull ſociety he liued in, and to deuout himſelfe as a *liuing ſacrifice* vnto God.

2. The Baptiſme by fire.

2. He is *baptized with the Holy Ghoſt and with fire*: the *baptiſme by fire*, is onely proper to Gods Elect: the holy Ghoſt at ſome times falls vpon him, & ſets him all on a fire, on a fire, I ſay, both of ſudden and violent indignation at ſinne, as it is ſinne; as alſo the fire of holy affections, with which from God he frequently and on a ſudden is enflamed, while he ſtands before the Lord. For beſides the affection which a godly man bringeth with him to Gods worſhip, he doth feele his heart oftentimes on a ſudden ſurprized with ſtrange impreſſions, ſometimes of ſorrow, ſometimes

times of feare and awefull dread of God; ſometimes of feruent deſires after God: ſometimes of ſtrong reſolutions of holy duties to be done by him, and the like, *Matth.3.11.*

3. Much aſſurance.

3. He feeles at ſometimes in the vſe of Gods ordinances a maruellous work of the holy Ghoſt, in reſpect of *much aſſurance* and ſtrange eſtabliſhment of his heart, both in the certaine perſwaſion of Gods loue, and the infallible beliefe of the truth; ſo as at that time no danger of death could amaze him, but he could willingly witneſſe his confidence by vndergoing any thing could befall him, 1 *Theſſalonians* 1.5.

4. Ioy vnſpeakeable.

4. He feeles at ſometimes the *vnſpeakeable and glorious ioyes of the Holy Ghoſt*, which are differing from the carnall ioyes or illuſions may be found in wicked men, becauſe they are ſuch ioyes, as he feeles onely in the vſe of

ſome ordinances of God, and ſuch as by effect make him more humble, and vile in his own eies, and doe inflame him to an high degree of the loue of God and goodneſſe; which illuſions can neuer doe.

5 The ſanctification of his afflictions.

5. *The ſanctification of his afflictions* is another infallible ſigne of Gods loue to him. For God makes his croſſes to become bleſſings vnto him, and worke his good, ſo as he may plainely ſee, that it was *good for him to be afflicted:* and beſides, God giues him many times the experience of his goodneſſe, both by vnexpected conſolation in his diſtreſſes, and gracious deliuerance out of them, *Rom.* 8. 28. *Pſal.* 119.

6 The anſwer of his prayers.

6. Laſtly, To this place I may referre Gods hearing and anſwering of his prayers; whereas God doth not heare ſinners, as was ſhewed in the end of the former Chapter.

CHAP.

CHAP. IX.

His tryall by the Sacraments.

Sixe Rules of his triall about the Sacrament.

THe ſixt and laſt way of triall of the eſtate of a Chriſtian, is by the Sacraments, and in particular by the *Sacraments of the Lords Supper*. For God hath appointed the two Sacraments to be his broad Seales to aſſure his fauour vnto his people: and becauſe none but worthy receiuers can be partakers of ſo great a priuiledge as the Couenant of Gods grace, and the Goſpell of Ieſus Chriſt: therefore hereby doth the true Chriſtian diſtinguiſh himſelfe from all men. For in becomming a *worthy receiuer*, hee doth diuers things not onely required in communicants, but ſuch as none but godly men can attaine vnto: As,

1. *He doth forgiue his enemies,*

as heartily as he deſires God to forgiue him his treſpaſſes.

2. He *examines himſelfe*, and vpon examination he both *eateth with ſowre herbs* (that is) comes with ſome meaſure of griefe for his offences, and withall finds as vnfained a deſire, that he might neuer offend God in any thing, as that God ſhould there aſſure him of the forgiueneſſe of his ſinnes, and that he will neuer puniſh him for any of them, 1 *Cor.*11.

3. The couenant of his heart is to cleaue to God; and the care of godlineſſe all the daies of his life, 1 *Cor.*5.8.

4. He is in ſome meaſure perſwaded of Gods loue to him in Chriſt; and *diſcernes the Lords Body*, ſo as he is ſecretly in ſome degree perſwaded of the ſpirituall preſence of Ieſus Chriſt, and of the operation of God: ſo as he beleeueth, that Chriſt will as certainly nouriſh his ſoule, as the outward Elements can any way

be fit to nouriſh his body, *Marke* 16.16. *Col*.2.12. 1 *Cor*.11.

5. He ſometimes feeles the holy Ghoſt inwardly, ſetting to Gods Priuie Seale by ſudden refreſhings, falling like the due vpon his heart, and eſtabliſhing his ſoule before the Lord, *Eph*.1.13. 2 *Cor*.1.12.

6. His heart is knit vnto the godly more and more, and increaſeth in his reſolution to cleaue to them onely, and forſake all other profeſſions of men in the world; louing them vnfainedly, and deſiring it for euer to be a partaker of their lot, 1 *Cor*. 10.16, 17.

CHAP. X.

The directions that ſhew him how to get aſſurance by the helpes of thoſe ſignes.

Hitherto of the ſignes of the godly man. Now followes the courſe that the weake Chriſtian ſhould take by the vſe of the former ſignes of triall, to eſtabliſh his heart in the aſſurance of Gods fauour, and his owne eternall ſaluation.

My aduice is therefore, that the weake Chriſtian that findes want of eſtabliſhment and cleare aſſurance, ſhould take the former ſignes of tryall, and goe apart, and ſet him ſelfe in Gods preſence, emptying his heart of worldly diſtractions, and ſeriouſly conſider of euery rule of tryall apart; and gather out into ſome little paper-booke ſo much as in euery ſigne he can clearely finde to be in himſelfe, and that which he durſt through Gods mercy reſolutely auouch to bee wrought in him by the grace of God. And thus I would haue him to doe with deliberation, trying himſelfe by one or two of the chiefe heads at moſt in a day, ſpending no more time about it then he may well allow, without wearineſſe or dulneſſe.

Now becauſe he may be perhaps diſcouraged with the obſeruation of diuers things, which he may find wanting in himſelfe in euery ſigne; he muſt therefore take ſound notice of the diſtinction of Chriſtians made by the Apoſtle *Iohn*, 1 *Iohn* 2. who caſts all true Chriſtians into three ſorts. Some are *Infants*, and either new borne, or but weakly qualified with the graces of Chriſt; yet are right, and haue true grace in ſome meaſure. Others are *ſtrong men*, that is, ſuch as haue the gifts of the Spirit liuely and in their power in them. Others are *Fathers*, that is, ſuch as haue had long experience in the powerfull practice of godlineſſe, and haue beene long exerciſed in all kinds of well-doing. Now all theſe three ſorts may be ſuppoſed to come to theſe ſignes. The weake Chriſtian onely takes to a few of the plaineſt markes in the explication of each ſigne. The ſtrong Chriſtian he takes to the moſt of the markes. The Fathers they in a manner diſcerne all the particulars of Gods graces and the ſeuerall workings of them. Each of theſe, euen the weake Chriſtian, may ſee ſo much as may ſtay his heart in aſſurance, and ſo ſettle his faith and ioy.

When there are many ſignes of one and the ſelfe ſame thing, it is ſufficient if it can be demonſtrated, though it be but a few wayes, ſeeing euery particular marke being warranted by Scripture,

ture, hath force to conclude for aſſurance, and to proue that we differ from all the wicked men in the world.

Though at the firſt in reading but a ſigne or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the ſignes, and then thou ſhalt ſee a faire armie (as it were of arguments) to prooue thy election and ſaluation. For whereas the moſt and beſt of vs if we be asked this queſtion, By what markes doe we know that we are the true children of God, and not wicked men? If we anſwer on a ſudden, and by preſent memory, we can ſcarce giue two ſound reaſons to prooue the infallibility of our happy eſtate: which ſhewes, that the moſt of vs liue at a great vncertainty. Now hee that hath gone thorow, the ſignes, ſhall finde perhaps twenty, or thirtie, or fortie ſeuerall and diſtinct arguments or markes, which when hee hath collected them all together, may ſerue to anſwer all the obiections of all the Diuels in Hell. *The gates of hell cannot preuaile againſt his faith*: which I declare thus: If the diuell ſay, Thou art a wicked man, and an hypocrite; thou mayeſt readily anſwer, that by the Grace of God in Ieſus Chriſt thou art none ſuch; and maieſt put the Diuell to proue by the Word of God, that euer any wicked man did attaine to all thoſe ſignes thou haſt collected. Which, becauſe it cannot bee done, thou mayeſt with much reſt and full aſſurance commit thy ſelfe to God, and binde thy ſelfe by Couenant, neuer more to diſhonour him by ſuch vnbeliefe, as to call his loue and his ſaluation into queſtion. If a three-fold cord cannot bee broken, how weake then ſhould thy heart be, if thou ſhouldeſt feare thy eſtate, vnto which God hath ſo ſealed, and ſo many wayes marked thee out for himſelfe?

And for thy further ſatisfaction: after thou haſt collected thy ſignes together, thou maieſt carry them to thy godly Paſtor, and deſire him to peruſe them, and accordingly giue thee his miniſteriall teſtimonie concerning them in the name of Ieſus Chriſt, and this may adde much ſatiſfaction and reſt to thy conſcience.

If in reading any of the ſignes, thou finde any ſpeciall doubts, at any hand ſuppreſſe them not, but ſeeke reſolution from doubt to doubt, and from ſigne to ſigne. Thou mayeſt gaine much profitable knowledge, by propounding theſe caſes of thy particular conſcience.

The leaſt gaine that can bee imagined by this courſe, is, that whereas before thou hadſt few euidences or none for thy eſtate, thou ſhalt now haue many of all ſorts; and it muſt needs be thy owne waywardneſſe, if aſſurance follow not. For theſe ſignes will ranſacke thee, and try thy very heart and reines, and all thy ſecreteſt deſire and practices.

Yea, this benefit thou maieſt reape by the ſignes, that they will tell thee all the daies of thy life, how it is with thee, whether thou goe forward or backward. For if by examination now thou gather out all thou canſt finde by thy ſelfe, theſe will not onely lie by thee to helpe thee againſt any temptation at any time; but beſides, if thou try thy ſelfe againe, either againſt the next Sacrament, or the next yeere, thou maieſt diſcerne what ground thou haſt gotten or loſt. If thou proſper, thou wilt diſcerne it, by taking in diuers things in each ſigne, which before thou durſt not acknowledge; and beſides, it will exceedingly ſhew thee what thou wanteſt in each grace of God, and ſo what thou ſhouldeſt ſet thy ſelfe about, and get thy wants ſupplied. It will at all times make a true Anatomie of thy eſtate; which to the well aduiſed Chriſtian ought to be accounted a matter of great moment.

The God of peace giue thee all
peace and ioy in beleeuing.
If thou receiue any good
by this Treatiſe, praiſe
God, and pray
for me.

FINIS.

THE SIGNES OF THE WICKED MAN.

TOGETHER WITH DIrections that ſhew how the ſeuerall *Gifts and Graces of Gods Spirit* may be maintained.

NEEDFVLL FOR SVCH AS *want thoſe Graces, and for ſuch as deſire to increaſe in* them.

By N. BIFIELD, late Preacher of *Gods Word at Iſleworth in* MIDDLESEX.

LONDON,
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and *H. Overton.*
1633.

TO THE MVCH HONORED LADY, THE Lady *Bridget Thracie*, *Nicholas Bifield* wiſheth all proſperity in the things *of the Kingdome of* CHRIST.

MADAM,

BEing deſtitute of a better gift to beſtow vpon your Ladiſhip, to teſtifie my thankefulneſſe or obſeruance, I preſent this little Treatiſe vnto you. It may haue more vſe then it ſhewes for. For if things ſhine more cleerely when their contraries are ſet by them; then may this deſcription of the eſtate of a wicked man by Signes, ſerue much to eſtabliſh the godly in the point of Aſſurance, when he ſeeth himſelfe freed from thoſe fearfull and forlorne markes. And if men vſe to make much of all thoſe directions, by which any gaine of treaſure may be certainely compaſſed, then ought the Directions not to bee deſpiſed, that ſhew how the Spirit of God and the Graces thereof may bee attained: For by theſe directions, both thoſe that want the true graces of Chriſt, may here learne how to get them; and ſuch as haue them but in weake meaſure, may by the ſame

Rules learne how to increaſe them.

I haue beene induced to thinke on your Ladiſhip in this Dedication, partly in acknowledgement of the great reſpect due to the Family out of which you came, as it hath beene a principall meanes of cauſing the light of the Goſpel for many yeeres to ſhine in thoſe places, where the people had ſitten in darkeneſſe and in the ſhaddow of death: And partly drawne by the many praiſes I haue obſerued in your Ladyſhips, ſince the time of yout noble ſoiourning in the noble Familie you now liue in. Your great reſpect of my Miniſtery, and your conſtant paines to employ your ſelfe about religious duties, deſerue from mee more acknowledgemēt then ſo meane a gift as this can diſcharge. Madam, you are happy aboue many, that God hath inclined your heart to beare the yoke of Chriſt in your youth, and diſcerne the glory of the ſpirituall Kingdome of Ieſus Chriſt. Your meekneſſe aſſures me liberty to beſeech you to goe on in the good way of God, and to cleaue faſt with all hearty affection vnto the Truth, as you haue learned Ieſus Chriſt. It ſhall bee a great increaſe of your glory, to increaſe in the knowledge and grace of Chriſt, and (in ſound deniall of your ſelfe, and contempt of the world) to faſhion your ſelfe to all the courſes, by which you may be pleaſing in the eyes of God, whiles multitudes in the Gentry of the Land, of both ſexes, by following fooliſh vanities, forſake their owne mercy.

Now the God of peace ſanctifie you throughout, and ſo proſper his own work in you, that your whole ſpirit, and ſoule and body may be preſerued blameleſſe vnto the comming of our Lord Ieſus Chriſt, *March* 9. 1618.

Your Ladiſhips to bee
commanded in Chriſt
Ieſus,

N. BIFIELD.

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THE

THE PREFACE TO THE CHRISTIAN and carefull Reader.

HOW neceſſary it is for all ſorts of men in the viſible Church, to try their eſtates whether they bee true Chriſtians or no, may appeare by the expreſſe charge giuen in the Scriptures concerning it. The Apoſtle *Paul* chargeth men to *examine themſelues whether they bee in the Faith*, and *whether Chriſt Ieſus bee in them, vnleſſe they bee reprobates*, 2 *Corinth*.13.5. And the Apoſtle *Peter* would haue all Chriſtians *diligently to make their calling and election ſure*, 2 *Pet*.1.10. And the like commandement lay vpon them in the

Church

Church of the Iewes in the Old Teſtament, as may appeare by that exhortation, *Lam.*3.40. *Let vs ſearch and try our wayes, and turne againe vnto the Lord*: and the Prophet *Dauid* in this caſe, chargeth men to *commune with their owne hearts, Pſal.*4.4. How can men *draw neere vnto God in the full aſſurance of faith,* if they will not be at the paines to examine themſelues? *Heb.*10.22. Or how ſhall we euer *know that wee are of God,* or attaine vnto any *confidence of faith,* as we ought to doe? 1 *Iohn* 5. 19. *Eph.*3.*verſ.* 12.

How fearefully this point of ſound tryall is neglected, and how miſerably moſt men are deceiued for want of it, may appeare by this obſeruation, which may vſually bee made of men in the moſt places, *viz. that many that are carnall men, ſay, they are godly; and many that are godly men, ſay, they are but carnall.* Beſides

Note.

ſides that, a multitude of men, both good and bad, liue in ſecuritie: the one not caring to get out of ſo woefull an eſtate; and the other not regarding the riches of Aſſurance.

The cauſes of this miſerable ſecurity, may bee obſerued and noted both in wicked and in godly men.

In wicked men theſe things may eaſily be diſcerned.

Why wicked men neglect the triall of their eſtates.

1 Becauſe they are afraid all is not well.

1. A lothneſſe to examine themſelues and try their eſtates exactly, for feare leaſt they ſhould find that they are not in a good eſtate. Their hearts ſecretly condemne them, and they thinke, if they ſhould take particular notice of their owne condition, it would be found, that they haue indeed no true grace in them: and therefore they rather chuſe to liue in that doubtfull eſtate, then to be put out of doubt, and made to know, that they haue yet no right to the Kingdome of

of heauen: neuer conſidering that the knowledge of our miſery, may bee one degree to get out of it.

2. They are ſlothfull.

2. In ſuch as ſee all is not well with them, the cauſe is *ſlothfulneſſe*, mingled with horrible *preſumption*: they had rather weare out their dayes in danger, then be at the paines to vſe the meanes for their owne repentance and reformation: they will wretchleſly put it to the venture.

3. They reſt vpon the common hope.

3. Others will aduenture vpon their *common hope of mercy*: they haue certaine generall confuſed apprehenſions of mercy in God, vpon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and ſo miſerably periſh: their hopes prouing but *as the houſe of the Spider*: and the imaginary mercy failing them, they dye either as ſtockes without ſenſe, or as *Iudas* in hor-

rible deſpaire.

4. Others reſt themſelues vpon their outward *profeſſion of Religion* and ſome generall things wrought in them, and the good opinion others haue of them: and ſo being ſomewhat *neere the Kingdome of God*, they are content to reſt there, as the Iſraelites did neere *Canaan*, though they neuer poſſeſſed it. We ſee many thinke, there needs no more to be ſure they are in a good condition, then to heare Sermons, & abſtaine from groſſe outward prophaneneſſe, and to be well reputed of among the godly, &c. pleaſing themſelues with the *ſhew of godlineſſe*, though as yet they *deny the power of it*, as hauing attained to no other righteouſnes *then the righteouſneſſe of the Scribes and Phariſes*.

4 Or vpon their outward profeſſion of Religion.

5. In multitudes of men, there are ſeated euill opinions about aſſurance: They thinke either it is *impoſſible* to bee had, or it is

5 Or they haue euill opinions about aſſurance.

needleſſe, or it is *preſumption* to ſeeke it.

6. They are letted by their beloued ſinnes.

6. All wicked men are hindered by their *beloued ſinnes*, which they are not willing to part with; but of purpoſe forbeare the care of heauen, that they may the more ſecurely liue in ſinne.

Why ſome that are godly, neglect the triall of their eſtates.

Thus of wicked men: It is true alſo, that many godly Chriſtrians haue beene, and are extremely faulty in neglecting the triall of their eſtates, and their aſſurance: and the cauſes of this negligence in them are diuers: as,

Euill opinions.

1. Some are ſo much *miſ-led* by the ſurmiſes of their owne hearts, that they thinke that aſſurance would breed ſecurity, and that it is a better way to keepe their owne hearts humble, to be ſomewhat doubtfull: not knowing, that vnbeliefe is the chiefe cauſe of ſlothfulneſſe and ſecurity: and that the aſſurance of faith is the chiefe meanes to

purge the heart, and quiet the ſoule, and worke effectually in all the duties of loue.

2. Igno-rance.

2. In the moſt, *Ignorance* of their owne gifts and Gods promiſes, is the cauſe: for if Chriſtians did ſee diſtinctly; how far the Lord hath brought them by his grace, and withall did behold the euidences of their faith and hope in Gods promiſes, they ſhould not faile of comfort, and eſtabliſhment of heart.

3. Smothering of doubts and temptations.

3. *Smothering of doubts* and temptations, is a great let in many: diuers Chriſtians are ſecretly, and daily aſſaulted with certaine ſtrange doubts; which, if they did propound, and get ſound anſwer vnto their hearts, would heale within them, and the worke of faith proſper.

4. They are wicked o-uermuch.

4. Some Chriſtians are kept without aſſurance, through the ouermuch *viewing of their owne daily infirmities* in all parts of Gods ſeruice: They *are wicked*

ouermuch; whereas if they would ſtudy thoſe Scriptures that ſhew how graciouſly the Lord ſtands inclined toward his people, notwithſtanding their daily wants, their hearts would bee much eaſed, and their minds cleerely reſolued to truſt vpon the euerlaſting mercies of their God.

5. Melancholy.

5. In ſome, the cauſe is found in the diſeaſe of their bodies: *Melancholy*, when it is growne to a diſeaſe, is a moſt ſtiffe and pertinacious aduerſary to Comfort and Aſſurance: it doth fill the heart with ſo many ſad conceits and fancies, and is an humour ſo vnteachable, that comfort for the moſt part is as water ſpilt vpon the ground: And the more difficult it is to remoue this lett, becauſe vſually the parties poſſeſt by this humour, are ſo far from ſeeking help, that they will not bee perſwaded that they are troubled with any ſuch diſeaſe.

6. Paſſions.

6. Some Chriſtians are hin-

dred by their owne *Paſſions:* they are ſo froward and vnquiet in their diſpoſitions, that their hearts are daily lifted off from the benefit of ſettled aſſurance, by their owne habituall diſcontents. Frowardnes is a miſchieuous diſtemper, that weakens both body and mind; and aſſurance and ſtrength of faith, ſeldome dwels in an vnquiet minde.

7. Negle&#x1d;ct of the meanes.

7. Others want aſſurance, becauſe they *neglect the meanes of aſſurance:* they doe not *try all things, and keepe that which is good:* or *they call not vpon God* dayly, feruently, and conſtantly, to giue them the *ſpirit of reuelation,* to ſhew them *the hope of their calling,* and their glorious inheritance, *Eph.*1.18,19.

8. A barren life. 1 Cor. 15 58

8. *A barren life* is an vncomfortable life: and contrariwiſe, to *abound in good workes,* hath ſtedfaſtneſſe, and a ſecret reſt of heart; as an vnſeparable companion of it.

9. Too much loue of earthly things.

9. The *loue of earthly things* is another great impediment. Many profeſſours haue their thoughts and cares; ſo eaten vp with worldlineſſe, that they cannot ſeriouſly ſeeke Gods Kingdome, nor conſtantly hold out in any courſe for the attainement of aſſurance. This degree of faith requires ſome degree of the contempt of the world.

10. Secret ſinne.

10. In ſome there lodgeth ſome *ſecret ſin*, which they know, and do not purge themſelues from, & doth daily preuaile in them; and this either keepes our Faith, or keepes it downe in the cradle, that it can get no ſtrength. When I ſay, *ſecret ſins*, I meane, ſecret from others, not from themſelues. For ſinnes of meere ignorance God doth not ſcourge in his ſeruants ſo, as to withhold his graces from them.

CHAP.

CHAP. I.

Containing the ſignes of open wicked men.

THE tryall of the eſtates of all ſorts of Chriſtians, may be performed by examining themſelues by two ſorts of ſignes; ſome are ſuch as deſcribe the wicked man, and ſome ſuch as deſcribe the godly man; and of the tryall of the godly man, I haue intreated before. Wicked men in the Church are not all of a ſort: for ſome are *manifeſtly prophane* and careleſſe of the Kingdome of God; and ſome are in outward ſhew, ſuch as profeſſe the ſeeking of Gods Kingdome, but yet indeed and in heart are without God and without Chriſt, and ſuch are all *Hypocrites*. Wicked men of the firſt ſort, are diſcerned by ſuch markes as theſe: and ſo he is a wicked man.

1. That

1 He is a wicked man, 1 That liues without God.

1. That can ſpend whole dayes or weekes *without ſeeking after God*, or Chriſt; that accounts it no part of his care to looke after God, or any ſecret acquaintance or Communion with God in Jeſus Chriſt; that liues as the Apoſtle ſaith, *without God, and without Chriſt*, and therefore *without hope* in the world; that ſeldome or neuer thinkes ſeriouſly of God, *Eph.* 2. 12.

2 That auoyds the ſociety of the godly.

2. That continually ſhuns and ſtriues to auoid the company and ſociety of ſuch as feare God, and in his heart loues not ſuch as bee religious, and make conſcience of their wayes. This man is certainely in *darkeneſſe*, that *hates* Gods children, as the Apoſtle *Iohn* often ſhewes in his firſt Epiſtle; eſpecially when he *hates* them, *becauſe they follow goodneſſe*.

3 That ſauours onely earthly things.

3. That *ſauours* onely *the things of the fleſh*, that finds a taſte and reliſh onely in earthly things, that

placeth all his contentment in the things of this life, *Rom.*8.5. 1 *Ioh.*2.15.

4. That is vncapeable and *vnteachable* in the things of God and godlineſſe, hauing the Goſpel and *the glory of Religion* hid from his heart, ſo as he ſees nothing in the Kingdome of Ieſus Chriſt *to be admired* and deſired of him; and when he enioyes the means, cannot diſcerne the things of God, 1 *Cor.*2.14.

4. That diſcernes not the things of God.

5. That willingly *haunts with wicked* and prophane perſons, and delights in them, and chooſeth them for the companions of his life, *Pſal.*50. 2 *Cor.*5.11.

5. That ſorts with wicked men.

6. That of malice perſecuteth, and reproacheth, and deſpiteth the knowne truth, ſpeaking euill of the good way of God, which he himſelfe hath knowne and acknowledged before, *Heb.* 10.

6. That of malice perſecuteth the truth.

7. That hath in him thoughts of *Atheïſme reigning*, concerning vile

7. That allowes himſelfe in Atheiſticall thoughts.

vile things of God, without ſorrow or trouble of heart for them, or rather deſiring he could proue them to be true, wiſhing there were no God at all, *Pſalme* 14.1.

8. That cals not vpon God.

8. That calles not vpon the Name of the Lord, who is ſuch a one as wholly neglects this ſeruice of God in himſelfe and his Family, vnleſſe it be for faſhion ſake, without care or vnderſtanding, *Pſal.*14.4

9. That is not chaſtened of God.

9. That was neuer chaſtened of the Lord: for they are baſtards and not ſonnes, *Heb.* 12. 7,8.

10. That neuer examines himſelfe in knowne ſinnes.

10. That can ſpend his dayes without examining himſelfe, whether Ieſus Chriſt bee in him or not: that minds it not to bee ſure, that hee is in the Faith, 2 *Cor.* 13.5. *Iohn* 17.3.

11. That applaudes himſelfe in knowne ſinne.

11. That flattereth himſelfe in his owne eyes, when he is threatned for ſinne, and *bleſſeth himſelfe in his heart, when his iniquity*

is found worthy to be hated, Pſal. 36.1,2. *Deut.*29.19.

12. That ſecretly lothes, and contemnes, and in his heart conſtantly frets at the Word, when it is conſcionably and powerfully preached: that finds in the good Word of God *a deadly ſauour,* 2 *Cor.*2.15,16.

12. That lothes the Word of God conſtantly.

13. That liues in hypocriſie, and knowes hee diſſembles conſtantly in the ſeruice of God, and doth not deſire to leaue it, nor take any courſe to reſiſt it, or humble his ſoule in ſecret for it.

13. That allowes himſelfe in hypocriſie.

14 That *deſires not the knowledge of Gods wayes,* and ſeriouſly accounts good courſes to be vnprofitable courſes, *Iob* 21.*ver.*14, 15,16.

14. That refuſeth knowledge.

15. That hauing the hand of God vpon him, and liues in ſorrow and miſery, and yet neuer ſeekes to God, nor humbles his ſoule before God, nor acknowledgeth Gods hand; or if he doe, doth

15. That in great diſtreſſes humbles not himſelfe.

doth not labour to make his peace with God, 2 *Cor*. 7. 10. *Iere*. 5. 2, 3.

16. That care not for the afflictions of the godly.

16. That cannot be touched with compaſſion, or care for the afflictions of the Church and people of God, *Amos* 6. 5. and is mercileſſe, *Mat*. 25. *Iames* 2. 13. 1 *Iohn* 3.

17. That will not vnderſtand to doe good.

17. That hath no deſire to be taught to doe good, but either cares not for Heauen and godlineſſe, or thinkes himſelfe wiſe enough to find the way without asking, *Pſalme* 36. 1, 3.

18. That is inſenſible of ſpiritual iudgement.

18. That is not affected with feare or ſorrow vnder ſpirituall iudgements; ſuch as the famine of the Word, abſence of God, hardneſſe of heart, or the like.

19. That is an ordinary ſwearer.

19. That is a cuſtomary ſwearer, and repents not of it: God threatens hee will not iuſtifie ſuch offenders, but purſue them as his enemies, Commaundement 3.

20. That makes not conſcience to keepe Gods Sabbath; for God hath giuen the *Sabbath as a ſigne* betweene him and the people in the point of their *Sanctification:* ſo, he that cares not to prophane the Sabbath, by that ſigne is knowne to be none of Gods people, *Exod.* 31.

20. That is careleſſe of Gods Sabbath.

21. That not onely commits ſinnes againſt his knowledge, but ſerues ſinne, and is a *worker of iniquity*, loues it, defends it, and reſolues to continue in it, and placeth his felicitie in it.

21. That is a worker of iniquity.

22. *That beleeues not in the Son of God:* as they doe not, that either deny his comming in the fleſh, or his perſon, or his offices, or elſe reſt not vpon him for life and happineſſe, *Matth.* 16. *Iohn* 3.17. 1 *Iohn* 4.10.

22. That beleeues not in Chriſt.

23. That in any one particular ſinne, knowing it to be a ſinne, *hates to bee reformed, Pſalme* 50.17.

23. That hates to be reformed.

24. That hath not the Spirit of Chriſt.

24. That hath not the Spirit of Chriſt. For *if a man haue not the Spirit of Chriſt, the ſame is not his*, *Rom.* 8.9.

25. That cannot forgiue his enemies.

25. That cannot *forgiue his enemies*, nor pray for them that hate him, and wrong him, *Mat.* 6. For if ſuch forgiue not vnto men their treſpaſſes, neither will God forgiue them their ſinnes, as is likewiſe ſhewed by the parable, *Matth.*18.32.

26. That loues not God.

26. That loues not God, and ſhewes it,

Firſt, by an habituall forgetfulneſſe of God, of which before.

Secondly, by his vnwillingneſſe to doe Gods worke, his commandements being alwayes *grieuous* vnto him, and it *ſeemes euill vnto him to ſerue the Lord*, 1 *Iohn* 5. 3.

Thirdly, by inſenſibleneſſe of the diſhonour of God.

Fourthly, *By louing his pleaſures*, or profits more then God.

27. That feares not God.

27. That feares not God, and ſhewes it,

Firſt, by not caring for Gods diſpleaſure, ſo he might eſcape Gods puniſhment.

Secondly, by comming into Gods preſence conſtantly, without any awefull regard of Gods Maieſty.

Thirdly, by ſinning in ſecret with all ſecurity, being onely carefull to auoid the eyes of men.

Fourthly, by contempt of the threatning of God in his Word.

28. That is dead in treſpaſſes and ſinnes, Eph. 2. 1, 2. that can be guilty of many and monſtrous crimes, and as if he were a dead man, continues vnder the burden of them without ſorrow, or feare, or remorſe, or care of amendment, Eph. 2. 1.

28. That is dead in ſinne.

29. The Apoſtle Paul puts a number of offenders in diuers groſſe ſinnes, into a Catalogue, and pronounceth of them all, that without repentance they cannot inherite the Kingdome of Heauen, 1 Cor. 9. 6. Fornicators,

29. That is guilty of any of the ſinnes in in the Apoſtles Catalogue.

tors, Idolaters, Adulterers, the Effeminate, Sodomites, Theeues, Couetous perſons, Drunkards, Reuilers, and Extortioners: and ſo in the Galatians.

30. That cannot repent.

30. All thoſe that *cannot repent*, that is, ſuch as cannot pray, nor confeſſe their ſinnes to God, nor bewayle them, nor any way ſet themſelues ſoundly to reforme them.

CHAP. II.

Containing the Signes of Hypocrites.

THus of the markes of notorious and wicked men. The ſignes by which Hypocrites may be knowne, follow; and theſe are of two ſorts:

Two ſorts of theſe ſignes.

First, Such as deſcribe them ſo, that themſelues may thereby know themſelues.

Secondly, ſuch as giue occaſion to men to feare their ſoundneſſe,

neſſe, and ſhew, that they are likely to fall away, though for the preſent they make ſhew and profeſſion of religion, and doe eſcape much of that filthineſſe, which is in the outward liues of others.

For the firſt, theſe are the ſignes of an hypocrite.

13 Signes of hypocriſie.

1. To *profeſſe Gods Couenant with his mouth; and deny it in his workes, Pſal. 50. 16.*

2. *To doe his workes, of purpoſe to be ſeene of men,* when he might conceale the knowledge of them, and doth this of purpoſe, chiefly becauſe he would haue the *praiſe* and applauſe of *men, not ſeeking* the approbation, *or praiſe of God, Matt. 6. Rom. 2. 29.*

3. *To make cleane the out-ſide of the platter, and let the inſide be foule;* To be like *a painted ſepulcher:* To auoide apparant outward faults, and yet to harbour a world of wickedneſſe in his heart, without any true repen-

tance for it, *Matth.* 23.

4. To cenſure ſmall matters in others, and be guilty of great crimes himſelfe: *To ſee a moate in another mans eye, and not to care to caſt out the beame in his owne eyes, Mat.* 7.

5. To pretend care of piety towards God, and yet be vnmercifull to men; or neglect workes of mercy to the poore, that he is able to do, and yet vnconſcionably omits it, *Iam.* 1.26.

6. To require many things of others in their practice, and yet make no conſcience of obſeruing them in his owne practice: To *binde heauie burthens vpon other mens ſhoulders, and not to touch them with his owne finger, Mat.* 23.

7. To arrogate to himſelfe the titles of godlineſſe, and yet enuie and hate godlineſſe in others, and to endeauour to hinder them, or oppoſe them, that would *enter into the kingdome of Heauen, Math.*

Matthew 23.

8. To praiſe the dead, or the abſent ſeruants of God, and yet deſpiſe and perſecute ſuch of Gods faithfull ſeruants, as are ſet ouer them, and to diſobey them, *Mat.* 23.

9. To ſpeake faire to mens faces, and behinde their backes to reuile and ſlander them.

10. *To draw neere to God with his lips, when his heart is far from him:* In the daily ſeruice of God to allow himſelfe in the *habit of diſtractions*, making no conſcience to worſhip God in his ſpirit, *Eſa.* 29. 13.

11. Neuer in ſecret to make conſcience of praier to God; and not to cry to God, except it be in ſickneſſe, or great aduerſitie; diſ-regarding prayer in health and proſperity, *Iob* Chap. 27. verſ. 9. 10.

12. With prophaneneſſe to neglect Gods commandements, and to be onely diligent to vrge

and obſerue mens precepts, or the traditions of men, *Mat.*15.

13. To puniſh, or reproue ſin in ſome, becauſe he hates them; or to forbeare reproofes or puniſhments of others, becauſe he feares or fauours them.

Chap. III.

Containing the ſignes of ſuch as are likely to be vnſound, and will not hold out.

16 Signes of an vnſound Profeſſor.

Thus of the firſt ſort of ſignes of hypocrites: Now follow ſuch profitable ſignes of hypocrites, as men may take notice of, and do vſually foreſhew their falling away at length, though for the preſent they make great ſhewes. Amongſt them then that make profeſſion of religion aboue the common ſort of people; theſe are likely to be vnſound, and not to hold out.

1. That ioyne not themſelues to Gods people, but forbeare conſtantly, or forſake apparantly their fellowſhip, *Hebrewes* 10. 24. 25.

2. That are not carefull and deſirous to reforme their houſholds, and to ſet vp Gods worſhip in their Families; that are good abroad, but practiſe not godlineſſe at home.

3. That cuſtomarily liue in any ſin knowne to be ſo to themſelues; without ſorrow or amendment, whether it bee in their particular calling, or generall conuerſation.

4. That conſtantly and with delight chooſe out vngodly men to bee their chiefe companions and friends.

5. That are wilfull in the vſe of the vanities of the world, and will not bee reclaimed from their exceſſes, or offences that way.

6. That are ſtiffe-necked, and

will not abide reproofe and admonition, but ſhew themſelues conceited, and ſelfe-willed.

7. That are full of raſh zeale, and ſhew it by paſſions, and violent furies about leſſer matters, and yet haue ſome notable faults in themſelues, which they make no conſcience of.

8. They are ſwift to ſpeake, and full of words, and forward to expreſſe their maſterlike conceits, when they neither haue calling, nor fitneſſe, nor power of the holy Ghoſt. The language of an humble Chriſtian, that hath true grace, differs wonderfully from the empty and impertinent language of an hypocrite, who is ſeldome afflicted with efficacy of matter. Note.

9. That liues inordinately being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours houſe, and is apparently negligent and ſlothfull in the

duties of his calling.

10. That is more vexed for want of reſpect from others, then for his owne diſabilities in his conuerſation.

11. That ſeemes glad of the company of ſome that feare God, but cannot abide others, either for the meaneneſſe of their place, or becauſe the world contemnes them, (though without cauſe, and though there be no iuſt exception againſt their ſincerity.) They that haue religion *in reſpect of perſons*, loue not any for religion ſake.

12. That liues cuſtomarily in the ſinne of ſwearing, or lying.

13. That is careleſſe of the *ſanctification* of Gods Sabbath.

14. That hath had no manner of affliction of ſpirit for particular ſinnes.

15. That is pertinacious in the defence of gainefull and delightfull ſinnes.

16. That confirmes himſelfe in the cuſtomarily neglect of ſome of Gods ordinances, either publike, or priuate.

CHAP. IIII.

Shewing vnto the wicked the hope to be ſaued, if the faith be not in himſelfe.

Hitherto of the ſignes of wicked men, who muſt be perſwaded to abide the triall without deſpaire; for the ſignes doe not ſhew them, that they cannot be ſaued; but onely, that for the preſent they are not in the eſtate of ſaluation *actually*, which though it may, and ought to be grieuous vnto them, to conſider in what fearefull miſery and ſinne they liue in: yet they haue reaſon to know and beleeue, that they *may bee ſaued* as well as others: yea the acknowledgement of their miſery is one ſtep to ſaluation.

Now that wicked men may not die, but take a courſe to be ſaued, two things are by them to be attained; firſt, the *arguments of hope*, that proue they *may bee* ſaued, and that there is *remedie* for their miſerie. Secondly, the *rules*, that ſhew them what they muſt doe, which being done, they may be *certaine* of their ſaluation.

Arguments of hope.

For the firſt, that they may be ſaued, theſe things may hopefully aſſure;

1. *That God hath ſworne, that he deſires not that the wicked ſhould die, but rather that he ſhould turne from his euill wayes, and liue,* Ezek. 18. 32.

1 Gods oath.

2. That *God* hath with ſingular *patience* borne with him all this while, and hath not laid him beneath for all his ſinnes, who long ſince deſerued hell; and the Lord hath taught it too, that he is

2 Gods patience.

is *patience, that men might repent and be ſaued, Rom.* 2.4. 2 *Peter* 3.9.

3 The offer of grace to all.

3. That *God offers his grace to all*, and hath made no exception againſt any particular man, and therfore why ſhouldeſt thou except thy ſelfe from ſaluation, when Gods grace is tendred to thee as well as others? God ſends his *Goſpel to euery creature*, euen to all Nations, *Marke Chap.* 16. *ver.* 15.

4 Sufficient ſatisfaction made by Chriſt.

4. *That God hath ſent his owne Sonne* to be a *ſufficient ſacrifice* and *propitiation* for the ſinnes *of men*. He *is the Lambe of God, that taketh away the ſinnes of the world, Iohn* 1. *Romanes* 3.25. 1 *Iohn* 2. 1. and *in whom God is well pleaſed*, and would haue all men know, that he is content to take ſatiſfaction from Chriſt, *Matth.* 3. 17.

5 The meanes continued.

5. That God hath placed them in the viſible Church, and doth yet continue the meanes that is *able*

able to ſaue their ſoules, Acts 20. 32. Iam. 1. 21.

6. That God hath declared himſelfe concerning ſinne, that there is one onely ſinne that in it ſelfe is ſimply vnpardonable: all the reſt may be forgiuen.

6. One onely ſin vnpardonable

7. That God hath ſaued as great ſinners as they, ſuch as were *Manaſſes, Mary Magdalen, Dauid, Paul*: Many amongſt the Corinthians were fornicators, drunkards, raylers, and the like, yet were *iuſtified, ſanctified, and ſaued*, 1 Cor. 6. 10, 11. And theſe haue *obtained mercy, that in them Ieſus Chriſt might ſhew forth all long-ſuffering, for a patterne to them which ſhould afterwards beleeue to euerlaſting life*, 1 Tim. 1. 13, 16.

As great ſinners ſaued.

CHAP.

CHAP. V.

Shewes how Faith may be gotten.

THE rules of directions follow. This then is the queſtion: What ſhould a man do that he may be ſure of his ſaluation, the man, I ſay, that for the preſent doth not find the grace of Chriſt in his heart? I anſwer: That his principall care muſt be, to vſe all meanes to get the graces of the godly Chriſtian formed in his heart: And herein the Lord hath ſhewed vnto men ſingular mercy, that as he hath ſhewed his waies in his *Word*; how his ſeruants may *diſcerne* the graces, that are ſo many ſignes and pledges of Gods loue, and their owne ſaluation; ſo hath hee in the ſame word laid downe cleere *directions*, that ſhew how euery grace may be attained, and formed, and nouriſhed in the hearts of men.

Queſt. And firſt I will begin with Faith; And the queſtion is, What ſhould a man doe that he might attaine Faith?

Anſw. He that would beleeue, muſt obſerue theſe rules:

1 He muſt conſider of Gods promiſes.

1. He muſt in the firſt place betake himſelfe to Gods *promiſes*: For without the promiſe of grace, it is impoſſible Faith ſhould euer bee formed aright in a man, he muſt labour to ſee what the Lord ſaith diſtinctly vnto ſinners: I will inſtance in that one promiſe, Ioh. 3.16. *God ſo loved the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeued in him, ſhould not periſh, but haue life euerlaſting.* Now his care muſt be, ſeriouſly to marke, and cleerely to vnderſtand Gods meaning, which in this promiſe is to aſſure ſaluation to any in the world that will beleeue in Chriſt.

2 He muſt take notice of Gods commandement to beleeue.

2. He muſt then conſider *Gods commandement* concerning faith,

that doth God require him to beleeue: and is ſo farre from being diſpleaſed with him for beleeuing in Chriſt, that for this cauſe he will damne him in hell if he beleeue not, *Iohn* 3. 18: 1 *Iohn* 3. 23. He doth as exactly require vs to relye vpon this courſe of ſaluation by Ieſus Chriſt, as he doth require any thing of vs in the morall Law: and as we ought not to ſweare, or commit adultery, or ſteale; ſo ought we not to dare to liue without beleefe in Ieſus Chriſt.

3 He muſt pray for faith.

3. He muſt pray heartily to God, to giue him a heart to beleeue, and to forme faith in him; for *faith is the gift of God*, Eph. 2. 8. Hee ſhould pray ouer the promiſes, and beſeech God to incline his heart to reſt vpon them, as the beſt treaſures in the world: cry vnto the Lord, *Lord helpe my vnbeleefe.*

4 He muſt renounce his owne righteouſneſſe.

4. Hee muſt abſolutely lay aſide all thought of his *owne righteouſ-*

righteouſneſſe by the workes of the Law, and looke onely to Ieſus Chriſt, and the *righteouſneſſe in him*, elſe he will *faile of the righteouſneſſe of God*, Rom. 10.3.

5 He muſt waite vpon the Word preached.

5. He muſt waite vpon the powerfull *preaching of the Goſpell*, as the onely outward *ordinarie meanes* to beget faith, offering his ſoule daily vnto God, and attending to the Word of God, ready to obey the motions of the Spirit, knocking at the doore of his heart in the miniſtery of the Word, knowing that from this ordinance of God, he is to expect the *gift of faith:* he ſhould betake himſelfe to it, with reſolution to waite with daily expectation, till the Lord be pleaſed to *ſend the Holy Ghoſt* into his heart. And this is a generall rule for this and all other graces of the Spirit: as men loue their owne ſoules, ſo they muſt prouide to liue where the Word of God is preached conſtantly, and in the power of it:

for from thence they ſhall receiue vnſpeakeable helpe and furtherance in all the wayes of God, *Rom.* 10. 14.

CHAP. VI.

Shewing how true humiliation may be attained.

THus of Faith. In the next place, hee muſt labour for true and ſound humiliation for his ſins; and to this end he muſt diſtinctly ſtriue to get formed in him two things: 1. pouerty of ſpirit; 2. godly ſorrow: for to theſe two belong all the branches of true humiliation.

For the attaining of ſpirituall pouerty, theſe rules are of great vſe.

1 Gather a Catalogue of thy ſins either by memory,

Firſt, make a Catalogue of thy ſinnes, which thou maieſt doe, either by memory or by booke. By memory thus: Goe aſide, ſet thy ſoule before the Lord, as if thou wereſt preſently to be iudged of him; call to minde particularly whatſoeuer thou canſt remember by thy ſelfe: conſider thy want, thy omiſſions, and commiſſions of euill, in youth or riper age, in heart or life, in things that concerne God, or man, or thy owne ſoule, and diſpoſition, thoughts, affections, words or deedes. Thou maieſt then ſee an armie of rebellious euils thou haſt beene guilty of. By booke thus: Procure thee the labour of ſome reuerend Diuine, that hath briefly gathered the ſins of euery commandement; and from thence gather out ſo many ſinnes as thou knoweſt by thy ſelfe that thou haſt beene guilty of: lay thoſe ſins daily before thy conſcience, and conſider how many wayes thou haſt made thy ſelfe guilty.

Or by booke.

Secondly, conſider then the iuſtice of God, how he hateth all ſinne; which thou maieſt be aſſured

2. Conſider God iuſtice.

red of, if thou remember how he plagued our firſt parents, the old world, Sodom and Gomorrha: how fearefully he neglected the Gentiles, caſt of the Iewes; yea how he *ſpared not his owne Sonne* Ieſus Chriſt, when he became a ſurety for other mens ſinnes.

3. Think of his threatnings. Thirdly, thinke of the terrible woes, and threatnings, and curſes which are denounced euery where in Scripture againſt ſuch offences as thou art guilty of.

4 Remember thy latter end. Fourthly, force vpon thy ſelfe the remembrance of thy latter end, and thy appearance before *the tribunall ſeat of Chriſt, to receiue according to all that thou haſt done in thy fleſh.*

5. Obſerue Gods iudgments vpō the wicked Fifthly, obſerue with what iudgement the Lord euery day fights againſt wicked men in all parts of the world, ſometimes by common plagues, ſometimes by ſpeciall and particular calamities.

6. Eſpecially Gods goodneſſe to thee. Sixtly, aboue all things, marke with all thy heart Gods goodneſſe

neſſe to thee in particular, in enduring all this at thy hands, his bleſſings of all ſorts daily beſtowed vpon thee, chiefely his mercy offered to thee in Ieſus Chriſt, that can be content to forgiue thee all thy debts, ſo thou be ſorry and weary of offending. Nothing can more breake thy heart, then to obſerue how God dealeth with thee, euen with thee in particular, that haſt deſerued ſo much euill at his hands.

7. Try thy ſelfe by the ſignes.

Seuenthly, Try thy ſelfe by a particular examination of thine owne eſtate, by euery particular of the ſignes of Gods children, and then thou maieſt ſee, what a poore creature thou art, what ſhew ſoeuer thou makeſt in the world, and what naturall gifts or praiſes ſoeuer thou haſt: for then thou ſhalt finde how exceeding emptie thy heart is of ſolid gifts and the beſt graces, and that many a poore creature, that maketh little ſhew in the world, hath an heart better graced by farre then thine.

8 Beg an humble heart of God.

Eightly, thou muſt beg heartily an humble heart of God, and a greater diſcerning of thine owne vilenes. The Lord will be ſought vnto, and he is ready to be found if thou ſeeke him conſtantly, and diligently. It is not a ſmall worke to breake the pride and ſtonineſſe of thy heart: it needs power from aboue.

9 Liue vnder a ſearching miniſtery.

Ninthly, Prouide to liue, if it may be, vnder a forceable miniſtery, where thou maieſt here ſuch doctrine daily as will ſearch thy heart, and ranſacke thy life, where thou maiſt feele the Word of God go downe into heart and reines.

10 Watch againſt the things thou art naturally proud of

Tenthly, Marke what things they are, which by nature thou art proud of, and labour ſeriouſly both by arguments and reſtraint, to alienate thy affection from them: In particular, take heed of the ſnare that is in gay Clothes, delicious fare, worldly titles, and the like.

11 Auoide the flatterer

Eleuenthly, Shun and auoide with deteſtation the flatterer, and ſeeke vnto thee a righteous companion, that may ſmite thee for thy fallings, and *reprooue thee, and not hate thee in his heart.*

12 Thinke ſtil of ſome of thy worſt fruits

Twelfthly, Labour to keepe in thy memory and thoughts, ſix, or eight, or more, or fewer of thy faults, that thou wouldeſt be more aſhamed of, and haſt more offended in, and compell thy ſelfe daily to remember them: this will wonderfully doe thee good, and tame thy pride, & make thee more meeke, and wore tractable, and mercifull all the day after thou haſt duly thought of them.

Thus of the way how to get thy ſpirit to be truly poore and humble.

Queſt.

The next queſtion is, What a man ſhould doe to get a ſoft heart and true godly ſorrow, that hee might be able to mourne for his ſinnes before God.

Anſw. 1 Conſider Gods promiſe about a ſoft heart

1. He muſt firſt conſider of Gods promiſes, who hath bound himſelf by couenant to *take away the ſtony heart, and giue an heart of fleſh* vnto them that ſeeke vnto him for it, *Ezech.* 36.16.

2 Daily confeſſe thy ſinnes to God, & beg ſorrow

2. He muſt daily in the beſt words he can, keepe a conſtant courſe in the confeſſion of his ſinnes before God, begging of God with all importunity this mercy, that he would melt and ſoften his heart; and reſolue, that he would neuer ſtand before the Lord, but he would remember this petition alwayes iudging himſelfe, giuing glory to God. It may be the Lord will heare at the firſt or ſecond time of praier: but if he doe not, thou muſt reſolue to watch and pray ſtill, without limiting God to the time of effecting thy deſire, as knowing that it ought not to ſeeme grieuous vnto thee, that

the Lord doth not preſently worke what thou prayeſt for, conſidering how long the Lord hath called vpon thee, and thou didſt not anſwer; and withall, the Lord is well pleaſed with theſe preparations in thy heart, and accepts thy endeauour to mourne, becauſe thou canſt not mourne.

3 Bee thankefull for euery mercy in prayer.

3. He muſt obſerue how the Lord deales with him in prayer, and be ſure withall thankfulneſſe to acknowledge any mercy God ſhewes him in prayer; as if he make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that he finde his heart in any degree to melt: he ſhould be wonderfull thankfull, if he can get but one teare in prayer, or that he finde his heart in any degree to melt: and this obſeruation of Gods goodneſſe letting him know, that he regards his particular requeſts, will melt his

heart indeed further, and perhaps ſet him all on a flame in deſires to praiſe God, and to abaſe himſelfe euen to the duſt before the Lord, *Hoſ.* 14.3. 1 *Theſ.* 5.18.

4 Acknowledge thy faults to other.

4. That rule of the Apoſtle *Iames* is ſometimes of ſingular vſe in this caſe of breeding ſoftneſſe of heart, and that is, *acknowledging your ſinnes one to another*: when in ſecret wee make our moanes to wiſe and mercifull Chriſtians, and ſhame our ſelues for our ſpeciall offences, it many times hath melting of heart ioyned with it: ſo as that heart, that before ſeemed hardned and dry, now eaſily diſſolues into teares, *Iam*, 5.16.

5 Go into the houſe of mourning.

5. To go into the *houſe of mourning*, may be in this caſe profitable; reſort to ſuch as be in ſorrow for the hand of God vpon them, eſpecially ſuch as mourn through the affliction of their ſpirits; conuerſe with humble and tender-hearted Chriſtians, *Eccl.* 7.1.

6. In all the ſeruices of God be ſure to *draw neere to God*, and keepe thy minde from *diſtraction* and hypocriſie: The Sun cannot haue ſuch force to melt the waxe, as the beames of Gods preſence haue to melt the heart, *Iames* 4. 6,7,8.

6. Take heed of diſtraction in Gods ſeruice.

7. The Apoſtle *Paul* being a ſturdie Phariſee, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *Hee muſt not luſt*. The knowledge and conſideration of the aboundance of ſinne-guiltineſſe he hath drawne vpon himſelfe by the inward fruits of his euill nature, kil'd him outright, brake his pride, and mortified him, as he at large repeates, *Rom*. 7.

7 Study the tenth commandement.

8. Remember the paſſion of thy Sauiour, the pouerty, baniſhment, ignominie, temptation; the apprehenſion, forſaking, arraignment, condemning, and cruell death which he ſuffered for thy ſinnes:

8 Remember the ſorrowes of Christ for thy ſinne.

ſinnes: *Looke vpon him that was pierced for thy ſake, Zach.* 2.10.

9 Get others to pray for thee.

9. If of thy ſelfe thou canſt not yet attaine vnto ſorrow for thy ſinnes, get ſome godly Chriſtian, that is endued with the gift of praier, to ioyne with thee in priuate, that ſo the Lord may bee pleaſed to grant in Heauen, what we of him do aske on earth.

10 Vſe faſting.

10. Laſtly, If all other meanes faile, then ſet a day a part by faſting; for the day of a faſt was called the day of *afflicting or humbling the ſoule, Leu.* 16. 29. both becauſe it was the maine dutie to be driuen after on that day, and beſides, becauſe the Lord vſually did bleſſe his owne ordinance ſo, as he gaue an humbled heart to thoſe that ſought it of him.

CHAP. VII.

Shewing how the Spirit of adoption may be attained, and alſo how the ſeuerall gifts of the Spirit may be framed in vs.

THus of humiliation: It followeth that I ſhew how he may attaine to the other ſacred gifts which are markes of a godly man: as in the firſt ſort of gifts, how he may attaine to the loue of the Word, the gift of praier, the feare of God, the loue of his enemies, and the deſire of the comming of Chriſt: But before I enter vpon theſe, it is neceſſary to ſhew him how he may attain the Spirit of Adoptiō, which is neceſſary for theſe and all other graces.

Queſt. How the Spirit of Adoption may be had

And concerning the Spirit of Adoption, if any aſke how it may be attained: Or rather how it may bee ſtirred vp in vs, that we may feele his working in vs?

Anſw.
1 He muſt pray for it.

I anſwer, That he is had and ſtirred vp by inuocation. God is pleaſed to declare himſelfe willing, and ready to beſtow his Holy Spirit vpon men, *If they aske him of him* by hearty praier. He that hath *giuen vs his Sonne*, will not deny vs the *Spirit of his Sonne*, to be giuen into our hearts, *Gal.* 4. 6. And this our Sauiour Chriſt aſſures vnto vs in the Parable, *Luke* 11.

9. *And I ſay vnto you, Aske, and it ſhall be giuen you: Seeke, and yee ſhall find. Knocke, and it ſhall be opened vnto you.*

10. *For euery one that asketh, receiueth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.*

11. *If a Sonne ſhall aske Bread of any of you that is a Father, will he giue him a Stone? Or if he aske a Fiſh, will he for a Fiſh giue him a Serpent?*

12. *Or if he aske an Egge, will he giue him a Scorpion?*

13. *If ye then, which are euill, can giue good gifts vnto your children, how much more ſhall your heauenly Father giue the Holy Ghoſt to them that deſire him?*

2. We muſt waite vpon the preaching of the Goſpell, where the Holy Ghoſt vſually falls vpon the hearts of men.

2 Waite vpon preaching.

3. When we feele the motions of the Spirit knocking at our hearts, or any way ſurpriſing vs, we muſt with all readineſſe open the doores of our hearts, that the King of Glory by his Spirit may enter into vs.

3 Cherriſh the motions of the Spirit.

The next queſtion is then, What we ſhould doe to get and preſerue in vs the conſtant loue to the Word?

Queſt. How wee may get a loue to the Word.

2. The anſwer is, Firſt, That we ſhould ſeeke to ſettle our ſelues vnder the powerfull preaching of the Word, euen ſuch a miniſtery, as doth ſet out the Glory of the truth, and of the Kingdome of Ieſus Chriſt.

Anſw. 1 Settle vnder a powerfull miniſtery.

2 Pray God to quicken thee.

2. We muſt make conſcience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his Lawes, as *David* often did, *Pſal.* 119.

3 Take heed of worldly cares.

3. Take heed of exceſſiue cares, and the ouer-reaching of deſires in the emploiments of the world, or the immoderate vſe of worldly delights; for thoſe *choake the ſeed of the Word*, and alienate the affections from it; and ſo doth any groſſe or beloued ſin, *Heb.* 3. *Math.* 13.

4 And of perſonall diſcord with ſuch as feare God.

4. Take heed alſo of perſonall *diſcord* with ſuch as feare God, eſpecially with thy *Teachers*; for this doth by ſecret degrees make the heart careleſſe and negligent, and in ſome things wilfull; and if it be not looked to in time, will bring men from the liking of the Word, as they haue beene drawne from the liking of ſuch as loue the Word.

5 And of vngodly company.

5. Take heed of vngodly company: For in ſuch companie is

quenched the ſparkles of liking, when they are kindled; yea, and the flames of affection are much dulled, in whom they are beſt excited, *Pſal.* 119.115.

6. And of neglect of the increaſe thereof.

6. Such as find ſome beginnings of deſire after the Word, and liking to it, muſt take heed, that they eſtrange not themſelues from the exerciſes thereof: For if they heare, or reade but now and then; either the heart will neuer be throughly heated, or if it be, it will eaſily waxe cold againe: and yet herein ſome are to be warned to take heed of diſordered exceſſe; for that will breed dulneſſe, as well as neglect: As when they will reade daily for diuers houres; or when they prouide vnto themſelues an heape of Teachers, as ſome that liue in great Cities, thinke it Religion to heare all ſorts of men, and all the Sermons can be come vnto: As if the power of godlineſſe lay onely in

Or exceſſe.

the vſe of the meanes of godlineſſe.

7 Practiſe what thou heareſt.

7. Wee muſt practiſe what we heare, and labour to ſhew foorth the fruit of the doctrine. He that would be in loue with husbandry, muſt ſow his ſeed in his ground, and then the gaine of the Haruieſt will ſtill allure him to like the Trade. If we be fruitleſſe hearers of the Word, we cannot loue it; if we doe, it will be but for a flaſh, or ſmall time.

Thus of the loue to the Word.

To attaine the gift of prayer.

He that would learne to pray, muſt follow theſe directions:

1 Pray God to teach thee.

1. He muſt goe to God in the Name of Chriſt, and beſeech him to *giue him words*, and by his Spirit teach him to pray. It is God onely can make a man ſpeake *a pure Language*; For hee onely can inſtruct the heart of man, and endue it with this heauenly gift, *Romanes* 8. 26. *Epheſians* 6. 18.

2. It will much helpe him to ioyne himſelfe to ſuch as *call vpon the Name of the Lord with a pure heart*, eſpecially in the dayes of their humiliation, 2 *Timothy* 2. 22.

2 Ioyne with ſuch as can pray

3. There are three diſtinct things which a man may with ſingular profit propound vnto himſelfe in his prayers: Confeſſion of ſinnes: Petition for grace: and thankſ-giuing for mercies receiued. Now the weakeſt Chriſtian may be, through Gods bleſſing, comfortably furniſhed for his owne particular, if hee take ſuch a courſe as this; to goe aſide, and with all ſecrecy and attention of heart before the Lord, aske himſelfe theſe three Queſtions.

3 How he may furniſh himſelfe in euery part of prayer.

1. What ſinnes haue I committed, which either now do trouble me, or if I were to dye, would make mee afraid? Let him ſet them downe in a paper, or in his memory diſtinctly, till he

Three Queſtions.

can bethinke himſelfe of no more. It is no greater matter for the order how he ſets them downe, ſo he be ſure he haue the chiefe ſinnes, in which he daily offends, or hath offended.

2. What would I haue the Lord doe for me, if I might haue what I wiſh? let him ſet the particulars downe, till he can remember no more. As for example, I would haue him forgiue me my ſinnes, and I would haue him giue me ſtrength againſt ſuch and ſuch ſinnes, and I would haue him giue me Faith and aſſurance; and I would haue him giue me Heauen when I die; and ſo goe on with all the things he feeles a deſire in his heart to ſeeke of God, till he can remember no more: and if at any other time he remember ſome ſpeciall thing, which he would further haue, which he hath not in his Catalogue, let him ſet it down, as from time to time he ſees cauſe.

3. That ſpeciall fauours hath God ſhewed to me which I ſee I ought to take ſpeciall notice of? Let him ſet them downe diſtinctly, whether they be deliuerances, or ſuch and ſuch ſpirituall or outward mercies, preſeruing the memory principally of the chiefeſt of them.

Now when hee hath thus furniſhed theſe three heads with things that in particular concerne himſelfe, they being all matters of weight, he muſt now carry theſe things, or the chiefe of them in his minde, and frame his heart to ſpeake to God in the beſt words he can get, to ſignifie his deteſtation of thoſe ſinnes, his humble requeſt for thoſe Graces, and his vnfained thankfulneſſe for thoſe bleſſings. Howſoeuer he may be rude or vnperfect in his Language about theſe at the firſt, yet exerciſe will bring him to a ripeneſſe; and by this courſe he ſhall be ſure to ſpeake of things that concerne himſelfe neerely; and that God which hath taught Parents to regard the vnperfect language of their little Children when they begin to ſpeake vnto them, will himſelfe much more delight to *heare the deſires of his Seruants*, that are grieued, that they cannot ſpeake in a better ſort vnto him. The profit and comfort of this courſe will appeare by experience to be exceeding great: beſides, it is an eaſie way, where there is in any a true deſire to be at the paines to learne this Language of ſpeaking to GOD by prayer; and Gods Spirit will helpe and teach the poore Chriſtian, and draw his petitions for him, and prompt him both with words and affections: And the Chriſtian muſt know this, that when he hath confeſſed his ſinnes, and ſhewed what he would haue God doe for him, with the beſt words he could in the truth of his heart, he hath made a moſt effectuall prayer to God.

Thus of prayer.

How the feare of God may be begotten in vs.

The awefull feare of God, and the reuerent dreading of God, may be begotten and encreaſed in vs, if we throughly remember and deeply ponder vpon:

1. The ſurpaſſing glory, and tranſcendent excellency and perfection of his Nature, his abſolute purity and exact Iuſtice, and Holineſſe.

2. The wonderfull workes of God, eſpecially thoſe ſtanding miracles ſhewed in the hanging of this mighty earth, and thoſe huge heapes of water in the cloudes, and the bounding of theſe mighty Seas, and ſuch like.

3. His fearefull threatnings of all ſorts of woes againſt the tranſgreſſions of men.

4. The terrour of the laſt day, and the dreadfulneſſe of death and Iudgement.

5. The fearefull and ſudden

iudgements which haue fallen vpon wicked men; either recorded in Scripture, or reported in Hiſtories, or obſerued in experience.

6. Eſpecially, if we thinke much and ſeriouſly of the great goodneſſe of God to vs, how he hath ſtriuen with vs to ouercome vs with his mercies.

Thus of the feare of God.

How loue to our enemies may be excited.

We ſhould ſtriue to ſtir vp in vs affection and loue to our very enemies, by ſuch conſiderations as theſe:

1. Becauſe Chriſt, to whom we are infinitely bound, hath expreſly charged vs to look to this; That we do loue our enemies; and therfore for his ſake we ſhould deny our ſelues, and our owne corrupt deſires and affections, and ſtriue to ſhew the truth of our loue euen towards them that hate and perſecute vs.

2. There is none ſo wicked, but they haue ſomething good

in them, and worthy to be reſpected.

3. Our enemies doe vs good, though they intend it not; wee ought to like the very rod that mends vs, and regard the water that waſheth vs white, and make much of the ſtone that tries vs, and the glaſſe that ſhewes vs our ſpots, and not miſlike the tents that ſearch our wounds.

4. If euer God turne their hearts, they will be effectuall inſtruments of our praiſe and Gods glory in the day of their viſitation, they will not willingly beare the ſhame of their owne ſinfull oppoſitions.

I forbeare to ſet downe the directions for the attainement of the loue of the appearing of Chriſt, because I haue at large handled that point in the Treatiſe of the *Cure of the feare of Death.*

CHAP.

Chap. VIII.

Thus of the directions that concerne the firſt ſort of gifts: concerning the attainment of the other graces, the directions now follow.

How to increaſe ſauing knowledge.

AND firſt for the attainment of ſauing knowledge, and the increaſe of it, theſe directions are of excellent vſe:

1 He muſt be wiſe for himſelfe.

1. In hearing or reading the Scriptures, hee muſt *bee wiſe for himſelfe*, that is, marke diſtinctly what he heareth or readeth, that may eſpecially concerne himſelfe, *Prou.* 9.12.

2 He muſt ſtudy only profitable things.

2. He muſt ſtudy thoſe things exactly, which moſt concerne him, *auoide vaine queſtions*, and fruitleſſe contemplations, and *vaine ianglings*, and controuerſies: he muſt eſpecially labour to know *Gods Nature* aright, and the diſtinct *manner of Gods true worſhip*,

worſhip, how he may ſerue him: he muſt ſtudy to know *his owne particular offences*, and *Chriſt crucified as his Sauiour*, with the benefits of his mediation, and the neceſſary things that concerne his owne Iuſtification, Sanctification, and finall Saluation.

3 He muſt redeeme the time.

3. *Hee muſt redeeme the time*, and by forecaſt and order, prouide ſo, that ſome time may be daily allowed for holy ſtudies to recouer his former time loſt.

4 He muſt propound his doubts.

4. Hee muſt *enquire and take counſell*, hee muſt take heede of ſmothering his doubts, but muſt carefully ſeeke ſatisfaction to his conſcience, as occaſion ariſeth. There is more profit in this rule, then many Chriſtians are aware of.

5 He muſt not conſult with fleſh and blood.

5. Hee muſt take heede of *conſulting with fleſh and blood*: he muſt not regard other mens opinions, or his owne carnall reaſon; but reſolue to giue the glory

to Gods Word, ſo as to ſubmit himſelfe to what he ſhall finde therein required to be beleeued, or done, or auoided.

Other Rules he may find in the directions for the priuate reading of the Scriptures: as alſo in the Rules of life.

Thus of ſauing Knowledge,

How the loue of God may be wrought in thee.

That thou mayeſt inflame in thy heart the loue of God:

1 Thou muſt auoid forgetfulneſſe of God, and the loue of the world.

1. Thou muſt auoid with ſpeciall care, theſe things:

Firſt, *Forgetfulneſſe of God*; Thou muſt not dare to go whole daies, or weekes without communion with God, or remembring his holy preſence.

Secondly, the *loue of the World*; We cannot loue the Father, while our hearts dote vpon any earthly thing. Of neceſſity ſome degree of the contempt of the world muſt be breed in vs, before we can loue God.

2 Thou muſt ſtudie Gods praiſes.

2. We muſt labour for a diſtinct *knowledge* of the dreadfull

prayſes of Gods Nature and Workes, as they are deſcribed in the Scriptures, or may be obſerued by experience. This is a needfull direction, and miſerably neglected.

3 Thou muſt frequent his houſe.

3. We muſt *frequent his houſe*; eſpecially when his glory doth ſhine in the power of his Ordinances in his Sanctuary.

4 Thou muſt ſtudy Gods mercy.

4. We ſhould eſpecially ſtudie the mercies of God, and all the good things he hath promiſed, or giuen vnto vs, that we may after a ſolid manner cauſe our hearts to know how infinitely we ſtand bound to God.

5 Thou muſt obſerue thy daily infirmities.

5. We ſhould obſerue carefully and daily, our owne ſinfulnes, and vileneſſe, and vnworthineſſe: For vnleſſe we caſt out ſelfe-loue, we ſhall neuer get in the true loue of God.

6 Thou muſt pray much.

6. Wee ſhould pray much; for an holy courſe in praier doth breed in men a wonderfull loue of God; and admiration of that

fellowſhip, which thereby they haue with God.

7 Thou muſt reſort to experienced Christians.

7. We ſhould reſort often to ſuch as vſe to ſpeake much of the praiſes of God, and marke the experience of Gods wonderfull prouidence, or the glory of his Word.

8 Thou muſt behaue thy ſelfe louingly towards the godly.

8. It will much further the loue of God, to get and increaſe in vs a louing reſpect of, and behauiour towards ſuch as feare God and beare his Image.

Thus of the loue of God.

What we muſt doe to get the loue of the godly.

Concerning the loue of the brethren, two queſtions may be demanded: The one, what we muſt doe to get a hearty loue to the godly: and the other, what we muſt doe to preſerue it when it is gotten.

For the firſt, hee that would heartily be affected towards all the godly with a brotherly loue, muſt obſerue theſe Rules.

1 Auoid the cōpany of the wicked

1. Hee muſt not haunt with vicious perſons, nor goe with diſſemblers,

ſemblers, nor hold needleſſe ſociety with ſuch as hate godlineſſe and godly perſons, *Pſalme* 26. 4, 5.

2 Meditate much of Gods loue to vs.

2. He muſt much meditate of Gods loue to him, and of the great things were done by Ieſus Chriſt, and of thoſe rich mercies are offered him in Chriſt, and of the wonderfull loue that God and Chriſt do beare to true Chriſtians, and how glorious they ſhall be in the Kingdome of Heauen.

The arguments taken from Gods loue to vs or Chriſts ſuffering for vs, are often vſed in the firſt Epiſtle of *Iohn*, to perſwade vs to the loue of the brethren; as 1 *Iohn* 4 8, 9, 10, 11, 12. *Pſalme* 19. 2, 3.

3 Conſider Gods commandemẽt.

3. Hee muſt take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that he loue the godly: with an vtter diſclaiming of him, if he doe not

loue them, 1 *John* 3.10,11,12,13.

For the ſecond, That he would continue and increaſe, and abound in loue.

For the preſeruatiō of our loue threethings muſt be looked to.

1. He muſt ſeeke, and hold and not forſake the fellowſhip that he hath with the godly in the Goſpell, but make them the conſtant companions of his life, *Heb.* 10.25.

2. When he finds his affections ſtirred vp, he muſt make vſe of all opportunities, by his deeds to ſhew the fruits of his loue vpon all occaſions of mercy and well-doing, elſe affections will die in him. The fruits of righteouſneſſe muſt be ſowed by practice, 1 *John* 3.18. If affection be onely in ſhew, or in words, or in the conceptions of the heart, and be not expreſſed and made faſt by the engagements of practice, it will much decay, if not wholly be loſt.

3. He muſt by all meanes take heed of diſcord with any of them, ſtriuing with a reſolution to *take*

things in the peſt part, to beleeue all things, and endure all things, ſuffering long without enuy, or reioycing in iniquity; doing all things without reaſonings or murmurings, or cenſuring or complaining; auoiding vaine ianglings and ſelfe-conceitedneſſe, begging of God an ability to beare with the infirmities of others. See further directions about this point, in the Rules of Life.

CHAP.

Chap. IX.

Hitherto of the directions that concerne the attainment of the ſacred gifts of the minde. Now it followeth to ſhew what thou muſt doe, that in all thy waies thou mightest walke vprightly, and attaine vnto ſound ſincerity of heart and life.

How ſound ſincerity of conuerſation may be formed in thee.

HEE that would walke vprightly, or take a ſound courſe to continue in his vprightneſſe, muſt earneſtly looke to theſe rules:

1. If thou haſt beene guilty of any groſſe ſinne, know it is vnpoſſible thy heart ſhould be vpright, till thou haſt with ſpeciall repentance humbled thy ſelfe before God for thy ſinne; and that alſo by conſcionable practice thou keep thy ſelfe *from the great tranſgreſſion, Pſalme* 19. 13.

2. Thou muſt in a ſpeciall manner watch and ſtriue againſt hypocriſie, and that in two things chiefely: Firſt, that in the ſetting out into religion, thou faſhion not thy courſe more to get credit then grace. Secondly, that in Gods ſeruice thou by all meanes auoide diſtractions, and ſo reſiſt and checke thy proneneſſe of heart thereunto iudging thy ſelfe ſecurely, when thou ſo offendeſt, till thou be able in ſome happy degree to ſerue God with thy ſpirit as well as with thy body: The habit of diſſembling with God is extremely dangerous.

3. In thy conuerſation take heed of that fearefull careleſneſſe of the moſt men, ſhewed in the knowne and wilfull practice of ſinne, vpon pretence that it is but a ſmall offence, or ſecret. Take heed of the ſinnes of deceit, how gainefull ſoeuer they might be to thee; thou mayeſt together with vprightneſſe loſe the Kingdome

of heauen, for daring ſo wilfully to breake one of thoſe little commandements, *Mat.* 5. 19. Take heed in generall of a ſtiffe and wilfull heart: they are ſeldome vpright, that are heady and peremptory, and hard to bee perſwaded, *Iam.* 3. 17. *Prou.* 21. 29. *Heb.* 2. 4.

4. As much as may bee, accuſtome thy heart to be obſeruing of Gods preſence; walke, as before him, *Gen.* 17. 2.

5. Yeeld thy ſelfe ouer to bee wholly guided by Gods Word; *Without knowledge the minde cannot be good, Prou.* 19. 2. and hee that *walketh according to this rule, ſhall haue peace* in his heart and conſcience, *Gal.* 6. 16. Let *Gods Law be the light for thy feete, and the lanthorne for thy paths*, Pſalme 119. Labour therefore to get a particular warrant for the lawfulneſſe of thy practice in the occaſions of thy calling, either generall or particular: where thou

doubteſt enquire, ſo ſhalt thou walke in a *ſure way*, and *delight thy ſelfe in much peace.*

6. Take heede of idleneſſe, and prouide to walke faithfully and diligently in ſome honeſt calling of life.

7. Be ſure thou hold a conſtant courſe of confeſſion of thy ſinnes to God, and do it without hiding or extenuating; iudging thy ſelfe for euery knowne ſinne, and eſpecially praying againſt, and reſiſting the ſinne thou art moſt prone vnto.

8. Be not well pleaſed with thy ſelfe, till thou canſt approue thy care to be good at home, as well as abroad; looke to this rule, and take heed of frowardneſſe, and peruerſe behauiour in thy family. Thou wilt hardly get any comfortable euidence, that thou art ſound at heart, if the vſuall family ſinnes reigne in thee.

9. Thou mighteſt wonderfully aduance, and eſtablish vpright-

neſſe of heart in thee, if thou wouldeſt carefully but acknowledge this honour to God in his Word, that whenſoeuer thou didſt feele thy conſcience wounded, or ſmitten for any particular offence by the Word of God, that then without delay thou wouldſt in ſecret go to God, and humble thy ſelfe by confeſſion, and from that time forward to remember to ſtriue againſt that ſinne: And ſo likewiſe when God with ſome ſpeciall glory of his truth doth affect thee in the hearing of ſome needfull duty to be done, not to dare to delay, but haſte to the obedience of that good Word of God.

FINIS.

THE PROMISES:

OR,

A TREATISE SHEWING how a godly Chriſtian may ſupport *his heart with comfort,*

Againſt all the diſtreſſes which by reaſon
of any afflictions or temptations
can befall him in
his life:

Containing all the moſt comfortable
places through the whole Bible,
orderly digeſted.

By N. BIFIELD, late Preacher of
Gods Word at Iſleworth in
MIDDLESEX.

LONDON,
Printed by *Iohn Legatt*, for *I. Bellamy*,
P. Stephens, *C. Meredith*, and
H. Overton. 1633.

TO THE MVCH Honored and right worthy, Sir *William Throgmorton*, Knight and Baronet, and Sir *Francis Darcy* Knight: *N. Bifield* wiſheth the increaſe of all Grace and happineſſe that accompanieth the loue of the Lord Ieſus in ſincerity.

IF the many croſſes & temptations, with which the life of all men, euen the moſt godly is diſtreſſed, be ſriouſly weighed, and withall the great diſconſolation that too often ſurpriſeth the hearts of moſt Chriſtians, be cōpaſsionately thought on: and if withall the ſingular *glory of a godly mind framed vnto vnmoueable reſt, and ſtedfaſt contentment, bee throughly conceiued of; it cannot but be manifeſt, that if a way may be ſhewed how a Chriſtian may fill his heart with comfort in any condition he can fall into, in reſpect of affliction, that ſuch a courſe is profitable, and all ought to take notice of it, and with all care and paines employ themſelues about it. This by Gods aſſiſtance vpon apparent grounds of Scripture I haue endeuoured to ſhew in this Treatiſe, and doubt not but by experience humble and godly Chriſtians will finde much refreſhing and eſtabliſhment of heart, if they apply themſelues diſtinctly and diligently to draw of the water of life, out of thoſe wels of ſaluation,*

uation, opened for them euery where in this rule of Gods promiſes.

This Treatiſe I preſent to your Worſhips, and vnder the countenance of your names, deſire to commend it vnto the Church of God: and this I am induced to doe for diuers reaſons: your forwardneſſe in the profeſſion of ſincere religion for many yeeres, the publicke ſeruice you haue done in the country in the adminiſtration of Iuſtice, for the incouragement of the good, and reformatiō of abuſes, your great care from time to time, to plant painfull and profitable teachers in the places of your abode, together with the excellent gifts, with which God hath furniſhed your minds, deſerue to be freely and publikely acknowledged in *the Church of God; and in mine owne particular I haue beene ſo many wayes obliged, that with much gladneſſe I embrace this occaſion, to let the world know my deſire to be thankfull for the many helps and furtherances my miniſtery hath receiued from the countenance and endeuours of both your Worſhips, as occaſion hath at any time bin offered. Deſiring your acceptance hereof, and praying God to preſerue you in his feare without offence, till the day of Chriſt, and to enlarge in you the deſire and power of well-doing in all things, I end and reſt,* Iſleworth, *Octo.* 1618.

Your Worſhips in the ſeruice of Ieſus
Chriſt to be commanded,
N. Bifield.

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CHAP.

Chap. I.

Containing the Preface.

THe drift of this Treatiſe is, to ſhew a godly Chriſtian (who is already aſſured of Gods fauour, and knowes he ſhall haue abundant happines when he dies, in heauen) how he may ſupport his heart with ſufficient contentment againſt all the miſeries can aſſault him, from the time of his conuerſion, till his death. For this purpoſe I ſhall breake open a *Mine of Treaſure.* For I intend from all parts of the book of God to ſelect and ſet before thee thoſe *rich Promiſes*, which God hath there recorded, to be as wells of comfort vpon all occaſions.

Two things of neceſſity muſt be granted. The one is, That though we haue gotten the aſſurance of Gods fauour, and freedome from the power and guilt of our ſins; yet many things will ſtill aile vs, and oppoſe our conſolation. We ſhall meet with temptations and afflictions of all ſorts, reproches, aduerſaries, trouble of ſpirit, and ſuch like. The other is, that there can be no ſuch diſcouragement, difficulty or affliction, but in the Word of God we may haue a ſure conſolation or direction for it, able euery way abundantly to ſuſtaine vs.

But before I enter vpon the vnfolding of this *great Role of Promiſes*, I muſt preface about fiue things, which tend to make vs more fit to receiue them.

2. The worth of the promiſes. Eph. 3. 6, 9.

First, it will be profitable for vs to conſider briefly the worth of the promiſes; they are called, the *vnſearchable riches of Chriſt*, to aſſure vs that he is a very rich man that hath his heart ſtored with the promiſes of God well applied. The Apoſtle *Peter* ſaith, that they are *great, and precious promiſes*, which

2 Pet. 1. 4.

which God hath giuen to vs. Promiſes in our hearts, are better then pearles or precious ſtones in our Cheſts. They are the inheritance God giues to his people in this life, and therfore they are called *the heires of promiſe*; a greater portion then any King on earth can giue to his child. The very keeping of the Records of theſe promiſes, was a great prerogatiue to the Iewiſh nation: and it is accounted a ſingular happineſſe for the Gentiles, that they may now *partake of thoſe promiſes*. Little doe we know what wrong we do to our ſoules, when we keepe them ignorant of the promiſes: and it is one of the greateſt offices vnder the Sun, to diſpenſe theſe promiſes to man, 2 *Tim.* 1.1. *Tit.* 1.1,2,3

Rom. 4.

Rom. 9.

Eph. 3. 6.

2. To whom the promiſes belong.

Secondly, Before I enter vpon the explication of the promiſes, I muſt likewiſe tell you, to whom they belong, and who they are that haue intereſt in them. For all vnregenerate men, that liue in their ſins without repentance, are *ſtrangers from the Couenants of promiſe.* *The children of the bond-womã haue no part in the Teſtament of Grace*; only they that are Chriſts, haue the benefit of the promiſes in Chriſt. *The children of God are the heires of promiſe.* Men muſt haue *godlineſſe*, that haue the promiſes either of this life, or that to come. In ſhort, all thoſe that haue repented them of their ſins, and beleeue in Ieſus Chriſt, may come to theſe promiſes with large hearts, as knowing that they reade and heare that which they haue cleare and full intereſt in.

Eph. 2. 12.
Gal. 4.

Gal. 3. 22.
Heb. 6. 17.

1 Tim. 4. 8.

Thirdly, Concerning the vſe theſe promiſes may bee put vnto all our life long. They will driue away griefe, diſcouragement, or feares that at any time may ſeize vpon vs. They will ſweeten all our afflictions. They will exceedingly nurſe vp and confirme our faith: and further, they will haue a ſingular vſe in preſeruing vs

3. The vſe of the promiſes.

againſt the enticements of the profits, pleaſures, and luſts of the world, and againſt the cares of this life. Our affections are the feet of our ſoules, and with the promiſes we may be daily ſhod; ſo as neither thorny cares pricke vs, nor foule pleaſures defile vs, *Eph.6.* The Goſpell ſhews vs ſtill a better proiect, when the Diuell or the world entice vs. And a true reaſon why many times we are not able to reſiſt enticements, is, becauſe our hearts are not filled with the promiſes, which elſe would ſhew vs ſo much ſweetneſſe, as all other things would ſeeme but baſe in compariſon of them. When we are tempted with the pleaſure of ſinne, if we haue not a more delightfull proiect to offer to our hearts, it is eaſie for vs to be ſeduced. And further, theſe promiſes ſoundly ſtudyed and laid vp in our hearts, will breed cheerfulneſſe of ſpirit, and that contentation which makes godlineſſe to be ſo great gaine. And beſides, they will daily excite in vs all encouragements to well-doing; and they doe alſo ſet out maruellouſly the glory and ſplendour of Gods loue, power, preſence, prouidence, and grace towards vs. What ſhall I ſay? The promiſes giue vs euen Heauen vpon earth, and ſet out the incomparable gaine of true godlineſſe; yea by them we approach ſo neere vnto God, that as *Peter* ſaith, *By them we partake of the Diuine nature.*

1 Tim.6.7,8

1 Pet.1.4.

4. The infallibility of the promiſes proued by 13. waies

A fourth thing which I would preface about, is, concerning the infallibility of the promiſes: for that may much inflame in vs the deſire to ſtore our hearts with them, (hauing heard of their worth) if we likewiſe be fully aſſured concerning the certaine accompliſhment of all the good which is contained in them. I ſuppoſe no man doubts, but that if it could be made good, that a poore

Chriſtian might haue all thoſe excellent things were contained in all the promiſes of the Bible, hee were in a matchleſſe eſtate. Now there are many things which may put vs out of all doubt in that point; marke them heedfully, for they may doe thee ſingular good.

1 They are all but as one promiſe.

1. For obſerue that the promiſes are in ſome Scriptures cald in the ſingular number, the *promiſe*: and why ſo? as for other reaſons, ſo to aſſure thee, it is as ſure and as eaſie for God to fulfill all that goodneſſe contained in all thoſe promiſes, as if they were but one onely promiſe.

2 From the nature of God.

2. Conſider *the nature of God: He cannot lye*, it is impoſſible for him to deny his Word, he may as eaſily deny himſelfe. If God haue ſaid it, it muſt needs come to paſſe. This argument is vſed in this point, *Titus* 1.1,2.

3 From the antiquity of them.

3. The *antiquity* of theſe promiſes adde much to our aſſurance. The Apoſtle in *Tit*.1.1.ſaith, that

theſe promiſes were made *before the world was:* and hitherto in all this time God neuer failed of one word of his goodneſſe.

4. We haue the *writing* of God to ſhew for them; they are vpon record in the Scripture: and ſhall we miſtruſt when we haue Gods owne hand to ſhew for it? *His Word is true, and righteous altogether, Pſal.* 16.9.

4 From Gods writing.

5. Yea we haue *the oath of God too, that by two things, in which it is impoſſible for God to change, the heires of promiſe might haue abundant conſolation,* whenſoeuer they make recourſe vnto the promiſes, *Heb.* 6.17, 18.

5 From Gods oath.

6. We haue theſe promiſes *preached* vnto vs by Ambaſſadors ſent of purpoſe, *at the commandement of God,* who hath enioyned them to make it *manifeſt,* that God will be as good as his Word in all thoſe, *Tit.* 1.3.

6 From the meſſengers ſent about them.

7. Yea, Chriſt Ieſus himſelfe did employ his miniſtery, to aſſure

7 From the miniſtery of Chriſt himſelfe.

ſure and *confirme the promiſes made before to the Fathers*, as the Apoſtle ſhewes, *Rom.* 15.8.

1. From the death of the Teſtator.

Yet more, we haue *the blood of Chriſt*, and the death of the *Teſtator* to confirme this New Teſtament, and all the promiſes contained therein, *Heb.* 9.16. ſo as in Chriſt they are now all, *Yea and Amen*: there can be no nay nor deniall of them: they well may be now pleaded in any Court of the Iuſtice of God.

9. From our Anointing.

9. The *Anointing* that is vpon vs, may aſſure vs, and eſtabliſh vs. Was there euer any King anointed of God to bee a King, that made doubt of the Kingdome? why the anointing of God is vpō our hearts: the graces of the Spirit powred out vpon vs, are our aſſurance that God will not withhold from vs our regall priuiledges, if we ſeeke them, 2 *Cor.* 1.20, 21.

10. From the extent of the promiſes.

10. It is ſome ſettling to vs, to conſider the extent of the right to thoſe promiſes: For God hath

excepted no ſort of men, but in Chriſt they may get to haue their part in thoſe promiſes, as the Apoſtle ſhewes, *Galatians* 3.27,28, 29.

11. The Law was the onely thing that might hinder vs of the enioying of the promiſes. And the Apoſtle hath proued, that *the Lord cannot diſanull the Promiſes,* in which the Nations of the earth ſhould bee bleſſed, made foure hundred yeeres before the Law was giuen on *Mount Sinai*, *Gal.* 3.17,21.

11. From the time of giuing the promiſe

12. We haue the Seale of God to this Writing: Now God hath ſealed foure wayes.

The promiſe ſealed 4. waies.

First, In his *Councell.* The Booke of his eternall Councell was written within and without, and it had *ſeuen Seales*, to ſignifie that it was perfectly ratified, and though none in Heauen and Earth could reade it, yet for our comforts we know, that *the Lyon of the Tribe of Iuda*, the Lord Ieſus

1 In his Councell.

Chriſt our Sauiour, *hath opened it now, and made it manifeſt*, *Reu.* 1 2,&c.

2 In his Sonne.

2. In his *Sonne*:- For *him hath God the Father ſealed*, *Iohn* 6. 27. God made all ſure, when he ſent out Chriſt; He ſealed his Commiſſion in all things, that concerned the happineſſe both of Iewes and Gentiles.

3 In his Spirit.

3. In his *Spirit*: And thus all the beleeuers are ſaid to be *ſealed by the Spirit of Promiſe*: And this is Gods *Priuy Seale*.

4 In the Sacrament.

4. God hath ſealed to all his promiſes in the Sacraments, which are giuen vs as Gods *Broad ſeales*, and outward tokens and pledges to confirme our faith.

13. For experience.

13. We haue the experience alſo of all the Saints, who in all ages found God as good as his Word, and had euer reaſon to ſay as *Dauid* did, *In the Lord will wee prayſe his Word*, Pſalme 56. 10. The Patriarches *embraced the Promiſes*,

Promiſes, as the chiefe ſtay of their liues in their pilgrimage on earth, *Heb.*11.24.

Thus of the fourth point.

5. A fifth thing I would preface about, is concerning certaine rules to be obſerued, if we would euer receiue the ſound profit of theſe promiſes, and ſo we muſt looke to ſixe directions.

6 Rules to be obſerued, if wee will profit by the promiſes.

1. When we come to theſe promiſes, we muſt renounce our owne merits, and all opinion of our owne worthineſſe, and acknowledge from our hearts, that all the grace we finde in the promiſes, is in and through Ieſus Chriſt, *All the promiſes are yea and Amen through him*, and onely in him.

2 Cor.1.20
Rom.4.14.

2. When we haue the promiſes laid open before vs, *we muſt beleeue them*, and apply them to our ſelues, or elſe they will do vs no good.

Gal.3 22.
Rom.4 16.

3. We muſt be further carefull to *hide them in our hearts*, and to

commit them to memory, that we may be often thinking of them, and muſing vpon them. It will not ſerue the turne that we haue them written in the Bible, or in our Note-bookes, but we muſt get them *written in our hearts* too: Wee muſt be at the paines to acquaint our ſelues diſtinctly with them, and to fill our heads with ſtore of them. Pſal. 119.1.

4. When any thing ayleth vs, we muſt *flye to them for refuge*, and caſt the *anchor of hope* vpon them, that God himſelfe may ſee, that our hearts are bent to truſt vpon his Word. Heb. 19.18.

5. We muſt neuer *caſt away our confidence in them*, but waite with patience, and not limit God to the time, or manner, or meanes of accompliſhment, but hold faſt to his promiſes, and leaue the reſt to God, as in many places of Scripture may appeare, eſpecially, *Heb.* 10.36. *Rom.* 4.21,22.

9. In ſhort, We muſt looke to

it, that we be not *ſlothfull and idle*, and ſuch as will not bee at the paines to ſtudy and commit to memory, and reſt vpon theſe glorious comforts; but we muſt *follow them which through faith and patience doe inherite the promiſes.* Heb.6.12.

Thus of the Preface.

CHAP. II.

The diuiſion of the Promiſes.

THe promiſes may be diuided into three parts. 3 Sorts of promiſes. 1 Priuiledges.

The firſt may containe ſuch places of Scripture, as ſhew the *Priuiledges* of the godly aboue other men; and that is one chiefe way by which the Lord doth refreſh the hearts of the people, by aſſuring them in generall of ſuch and ſuch prerogatiues, which he will confirme vpon them, and vpon none but them.

2. Comforts in afflictiõ.

The ſecond may containe *comforts*; that is, places of Scripture which doe foretell what goodneſſe the Lord will ſhew to his people in affliction. For hither-vnto belong all thoſe promiſes which are giuen of purpoſe for the comforting and ſupporting of the godly in all their tryalls.

3. Rewards of certaine graces.

The third part may containe ſuch *Promiſes*, as are made to certaine *particular graces* in the godly, as promiſes, made to prayer, faith, truſting in God, or ſuch like. It is the ſecond part of promiſes, which I intend here more at large to intreate of. I ſhould ſhew what variety of comforts they are, with which a godly man may inflame his heart according to the ſeuerall diſtreſſes may fall vpon him, and theſe may be thus ſubdiuided.

Sorts of afflictions.

All afflictions are either outward, or inward. For outward afflictions, it were too tedious, and to little purpoſe, to gather comforts againſt euery particular croſſe, and therefore one head may ſuffice for the generall, *viz.* the *promiſes or conſolations againſt all outward afflictions*. Now, becauſe all godly people are oftentimes more troubled with the ſtormes and reproaches of the world, which are caſt vpon them for well-doing, then with the ordinary afflictions of life; therefore I would in the ſecond place gather the *comforts againſt reproaches*, and withall I would adde in the third place, *conſolations againſt aduerſaries*.

Now for inward afflictions; they are the afflictions of the ſpirit of man, and ariſe either from the temptations of Satan, or from the trouble of the conſcience vnſatisfied in diuers ſcruples. I would therefore in the fourth place ſhew how we might be *comforted againſt the tempta-*

tions of Satan; and becauſe the trouble of conſcience ariſeth vſually either from the burthen of our daily infirmity, or from the feare of our falling away: I would in the fifth place ſhew how we may be *comforted againſt our daily infirmities*; and then in the laſt place I would vnfold thoſe *promiſes, that may aſſure vs of perſeuerance*.

Note. Now ſuppoſe a Chriſtian ſoule clearly informed with the knowledge of thoſe priuiledges wherein he excels all the people of the world; and withall that he knew how to comfort himſelfe againſt any outward afflictions, and had ſtore of conſolations in his heart againſt the temptations of Satan, and did know how to ſupport himſelfe againſt the ſenſe of his daily weakneſſes, & withall were ſettled and out of feare for falling away; Would you not thinke ſuch a one wonderfull happy? And this may be heere attained vnto, if we be not ſlothfull: and what can in this life be grieuous vnto vs, if we be ſoundly fenced in thoſe things? There can bee nothing that can ſeeme a miſery vnto vs, but wee may find comforts vnder ſome one of theſe Titles.

Chap. III.

Shewing the priuiledges of the godly aboue all other people.

THe firſt ſort of promiſes, or comfortable places of Scripture, are ſuch as in generall ſhew the happineſſe of the godly in all eſtates of life; theſe I call *Priuiledges*. Theſe are ſuch comforts as are not reſtrained vnto ſome certaine time, but are ſuch as he is enriched withall at all times. Theſe we ought to know as the Foundation of all the reſt, and we ſhould ſtriue to haue them perfectly in our memories, ſo at any time we could number them if need were.

12. Priuiledges of the godly.

Euery godly Christian hath twelue priuiledges, wherein he excells all the men of this world.

1. The loue of God. Eze.36.28. Ioh.14.21.

The firſt is, *The loue and fauour of God:* The eſpeciall grace of God towards him; this is the foundation of all his happineſſe: and if he could order his owne heart aright, he would eaſily ſee that he could not be miſerable, ſo long as he was in fauour with his God. If the fauour of great perſons be ſo much accounted of, what reckoning is to be made of Gods fauour, who is Lord of Lords? Yea King of all Kings? And the more ſhould a Chriſtian fill his heart with ioying in this prerogatiue, if he conſider three properties in the loue of God.

3. Properties in Gods loue.

1. It is free.

For firſt, It is a *free loue*, he ſtands not vpon deſert: He is *gracious*, looking vpon his owne goodnes, and not on ours, *Hoſea* 14. 4. Secondly, It is an *eternall loue*, and vnchangeable, God will neuer be weary of louing him, *Ier.* 31.3. His louing kindneſſe is better then life; for it laſts vnto all eternity, without alteration. The fauour of man in this world is mutable; Kings may extremely loath, whom they yet-while loued with their entireſt affection; But in God there is no *ſhaddow of changing*, he loues with an euerlaſting loue. Thirdly, It is *infinitely immenſe*, and great, no affection in any, or in all the creatures in this world, if they could be faſtened vpon one man, can reach to the thouſandth part of Gods loue to vs, *Eph.* 2. 4, 7. *Eſay* 40. 15, 16. This *light of Gods countenance ſhining vpon vs*, makes vs at all times *more rich then they that are increaſed* moſt *in Corne, and Wine, and Oyle*, Pſal. 4.7,8.

2. It is eternal

3. It is infinite

2. The ſecond is, The *donation*

The ſecond Priuiledge is, the giuing of Chriſt to them.

of Chriſt; Chriſt is his, God hath giuen him *Chriſt*, Rom. 8. 32. ſo as all *Chriſt* is his portion: And how is *Chriſt* his? Euen in all deareneſſe of relation. He is his *Prince*, his *Prieſt*, and *Redeemer*, his *Father*, his *Lord*, his *Maſter*, his *Friend*, his *Brother*, &c. All theſe titles are giuen to *Chriſt*, to ſignifie, hee is all that, which thoſe things could ſhadow out. No father, Brother, friend, could ſo loue their Child, Brother, or friend, as *Chriſt* loues the *Chriſtian*. No Lord, Maſter, Prince, can ſo preferre, prouide, or care for their Seruants, or Subiects, as *Chriſt* cares for the *Chriſtian*. Looke what the fauour or power of any of thoſe, or all thoſe could doe, Chriſt is, and will become much more vnto the godly Chriſtian.

The third is, deliuerance, and that from diuers grieuous things

3. The third Priuiledge is *Deliuerance*: And the Chriſtians deliuerance is exceeding great, if he conſider ſeriouſly how he is

deliuered from *the Kingdome of darkeneſſe*, from *this preſent euill world*, from *the hand-writing of ordinances that was againſt him*, from *the rigour and curſe of the Law*, and from *condemnation.*

The fourth is, forgiueneſ of ſin.

The fourth is *free pardon of all his ſins paſt,* his ſoule being waſhed in the blood of Chriſt from all his ſinnes, ſo as now *they are as white as ſnow, though they had beene red like ſcarlet,* 1 *Iohn* 1. 7. *Eſay* 1. 18. What reſt and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remiſſion of all our ſinnes?

The fift is the inhabitation of the holy Ghoſt.

The fifth priuiledge is, the *inhabitation of the holy Ghoſt.* The ſoule and body of a Chriſtian, is the *Temple of the holy Ghoſt*, and the Spirit of God doth verily and truely dwell within the breſt of a Chriſtian, and that not in a naked preſence; but the holy Ghoſt is there, to *teach him to* *guide him into all truth*, to *tell him* when he is ready to go out of the way, *on the right hand* or on *the left*, and to *comfort him* in all diſtreſſes, and to *ſeale* the promiſes to his heart, and to *anoint* him with the oyle of true knowledge and grace, and to be as a pledge and *earneſt* of his inheritance, looked for from heauen, and to *teach him when to pray, he knowes not how to pray for himſelfe; and* many other excellent benefits he reapeth from the Spirit of God, *whom the world cannot receiue.* He hath for this reſpect a very *ſpring* of knowledge, and ioy and grace in his belly.

The ſixt is the reſtoring of Gods Image.

The ſixth priuiledge is, the *Image of God* reſtored in him, by the mighty power of Chriſts voyce in his *firſt reſurrection*, being made now a *new creature*, to God, and ſo *partaking of the diuine nature*, in reſpect of the qualities wherein he doth excellently reſemble God.

The ſeuenth priuiledge is the *freedome of Gods houſe*, and to all the feaſts, and diuine entertainment which God makes there, *Pſalme* 36. 9. and 65. 4. *Eſay* 25. 6. *Luke* 14. 17. *Reuel.* 2. The Word and Sacraments are his: he is Gods bidden gueſt: hee may alwayes come and wellcome: *The fatneſſe and pleaſures of Gods houſe*, oh how ſweet are they! Who can tell the excellency of the *Manna* that is hid?

The 7. is, freedome in Gods houſe.

The eighth priuiledge is, *entrance and acceſſe, and audience with God in all his ſuites.* He may aske almoſt what he will of God, he will not deny him any thing he askes in the Name of Chriſt. And ſure he is worthily miſerable, that will not make himſelfe happy, when he may haue what he will aske of him, that is able to giue what he can aske, *Marke* 11. 24. *Epheſ.* 2. 10.

The 8. is, the hearing of his prayer.

The ninth is the attendance of Angels.

The ninth priuiledge is, *The ſeruice and attendance of the Angels. The Angels doe pitch their tents about thoſe that feare God*, Pſal.34. 7. and are *miniſtring ſpirits to euery heire of ſaluation*, Heb. 1. vlt. Oh the dignity and ſafety of that man, whom the glorious Angels doe guard and attend vpon! The pooreſt Chriſtian hath a better guard vpon him, then the greateſt Monarch in the world, that is not a Chriſtian.

The tenth is the communion of Saints.

The tenth priuiledge is, the *Communion of Saints*; he is myſtically vnited in one body to all the worthies that are in Heauen or earth, and doth effectually enioy the benefit of communion of Saints; too large to be here reckoned vp. If it were no more but the profit he hath by the prayers of the godly all ouer the world, were it not a great fauour? *Eph.* 2.19. & 3.6 *Phil.* 1.5. *Col.* 2. 19. beſides all the comforts he hath in the fellowſhip with the godly.

The eleuenth priuiledge is, *the inheritance of the earth*, which is reſtored to him in Chriſt, ſo as he now poſſeſſeth that which he hath of the earth, by as good a title as euer *Adam* held Paradiſe; yea ſo, as whatſoeuer in the whole earth is good for him, ſhall not be withheld from him, *Math.*5.5. *Pſal.*84. 11, 12. Outward proſperity he is ſure of, ſo farre as it is good for him, *Iob* 8. 7. *Pſal.* 37.5.

The 11. is, the inheritance of the earth.

The laſt priuiledge is, that *Inheritance immortall, incorruptible, and that fadeth not, reſerued for him in heauen*; which for excellencie paſſeth all that which euer the eye of man ſaw, or the eare of man heard, or the heart of man can conceiue, 1 *Pet.*1. 3,4.

The 12. is, the inheritance of heauen.

Now then, to ſumme vp all this, let a Chriſtian tell his owne ſoule plainely, and vpon cleare proofe, by the ſignes of a childe of God, that he is in fauour with God, and that Chriſt is his, and that he hath obtained ſtrange deliuerance, and that all his ſinnes are forgiuen, and that the Holy Ghoſt dwels in him, and that the Image of God is reſtored in him, and that he is free to Gods houſe, and that he may beg any thing of God, and that he hath Angels to waite vpon him, and that he is neere of kinne to all the Saints in the world, and that he is Lord of the earth, and that he ſhall certainely goe to Heauen when he dieth. Let this, I ſay, be told to his ſoule, can he be diſmaid? will not the *Peace of God which paſſeth all vnderſtanding, keepe his heart and minde*, and that conſtantly for euer?

CHAP. IIII.

Shewing how the godly may ſupport their hearts againſt all outward afflictions.

HItherto of the Priuiledges. Now it followeth, that I ſhould open thoſe conſolations, that may ſupport the hearts of men againſt all the diſtreſſes of this life. And firſt I would ſhew, how the Lord is pleaſed to comfort his ſeruants in ſeuerall Scriptures, againſt all the outward afflictions may befall his ſeruants in this world.

What is meant by outward afflictions.

By outward afflictions, I meane ſuch as theſe; wants, loſſes, wrongs, troubles, exile, impriſonment, ſickneſſe, feares, pouerty, or any other thing, wherewith the life of man is moleſted in any condition.

The godly man may comfort himſelfe againſt afflictions, by the conſideration.

Now there are many excellent wayes of abundant comforts againſt

gainſt theſe, or any of theſe, as

2 Of the commonneſſe of them.

Firſt, if we conſider by the commonneſſe of them, *All things fall alike* in theſe things, Eccleſ. 9.2,3. *Euery man that is borne of a woman, hath but few dayes, and is full of trouble*, Iob 14.1. Chriſt hath no Diſciple, but he is told afore-hand, *He muſt take vp his croſſe, and that daily*, Luke 9 23. There can be no affliction, but what accompanieth, or may accompany the nature of man, 1 *Cor*. 10.13. The ſame afflictions are accompliſhed vpon our brethren which are through the world, 1 *Pet*. 5.9. And we haue the *Prophets* and greateſt worthies of the Lord *for an example of ſuffering*, Iam. 5.10. *And all the godly muſt through many tribulations enter into the kingdome of God*, Acts 14.22.

Of Gods knowledge of our diſtreſſes and deſires.

Secondly, if wee conſider that God takes notice of vs, and of all our trials: *The Lord knowes the way of the righteous*, Pſal. 1.5.

None of our griefes are hid from him: *All our deſires are before him, and our groaning is not hid from him, Pſal.* 38.9. and he *knowes our ſoule in aduerſity*, Pſal. 31.7. And as he takes notice of all our troubles, ſo he takes notice of all that is good in vs: *Hee knowes them that* are patient, and *truſt in him, Nahum.* 7.

Of Gods compaſſiō.

Thirdly, if we conſider the wonderfull compaſſion of God in the afflictions of his people: he doth *not willingly afflict*, but regards vs with pity, and with loue thinkes of reedeeming vs, and ſends *the Angell of his preſence to* comfort and *ſaue vs*, and *in all our afflictions is afflicted* with vs, *Eſay* 63.8,9.

Of Gods high eſtimation of vs.

Fourthly, if wee conſider the high eſtimation that God holds of his ſeruants, notwithſtanding their afflictions. Croſſes may make men loue vs the leſſe, but they doe not a iot diſcommend vs before God. Hee can take notice of his ſeruants in their diſtreſſes, as well as if they did ſhine in the greateſt outward ſplendor in the world. This is the conſolation, that GOD ſpeakes to vs (euen when he corrects) as to his children; and for that reaſon wee *ſhould not refuſe his chaſtening*, *Heb*. 12.6. *Prou*. 3.11. Wee may *bee honourable in Gods ſight*, though we be in a moſt forlorne and deſpiſed condition in the world: we may, I ſay, be precious in Gods ſight, greatly beloued, *Eſay* 43.4, 5, 6. The Apoſtle *Peter* ſhewes, that a poore ſeruant, when he ſuffers hard words and ill vſage from his maſter, doth herein finde acceptation with God, 1 *Peter* 2. 19, 20. Now this is an inſtance beyond exception. For, what condition more vile then of a ſeruant? and what croſſes were likely to be diſ-regarded of God ſooner, then theſe domeſticall indignities? and yet we ſee a proofe of the regard and loue of God euen in thoſe things.

5. Fifthly, if we conſider the victory of Chriſt ouer the world. Our Sauiour vſeth this as a conſolation; he tels his Diſciples, *In the world they ſhall haue trouble, but* he would haue them *be of good comfort, he hath ouercome the World*, ſo as now they ſhall neuer be hurt by their troubles. Their croſſes may be too hard for them to maſter, but Chriſt can order them ſo, as in him they ſhall haue victory ouer them. But of this, more afterwards, *Ioh.* 16.33.

Of the victory of Chriſt.

Sixtly, if we conſider the preſence of the Holy Ghoſt, he is giuen of Chriſt and the Father to be our *Comforter*; and *as our afflictions abound, ſo ſhall our conſolations alſo*, Ioh. 14.16. 2 *Cor.* 1.4. Now how ſhall a man bee diſmaied, that hath Gods Spirit within him, to hearten him, and aſſiſt him, and refreſh him, and make glad his heart?

Of the holy Ghoſt comforting vs.

Of the iſſue out of trouble.

7. Seuenthly, if we conſider the iſſue out of all troubles: *Many may be the troubles of the righteous, but God will deliuer them out of them all, Pſalme* 34.19. If God make vs ſore, he will make whole; if he *wound*, he will *binde vs vp* againe. *In ſixe troubles he ſhall deliuer them, and in ſeuen there ſhall no euill touch them, Iob* 5.18,19. *God will giue his people reſt from the daies of aduerſity, till the pit be digged for the wicked, Pſ.* 94.13. *Light is ſowne for the righteous, and gladneſſe for the vpright in heart, Pſa.*67.11. It is well ſaid, It is *ſowne*; for though God doe not preſently giue vs eaſe and comfort, yet the harueſt will come, if with patience we reſt vpon God, and be truely ſincere, and keepe his way: God will *ſettle his people, as in the former dayes*, and it may be, doe better vnto them, then at the beginning, *Ezech.*36.11. For *Gods thoughts towards his people, are thoughts of peace,*

peace, and not of euill, to giue an expected end, Ier. 29. 11. ſo as *Gods ſeruants ſhall ſing for ioy of heart, when wicked men howle for vexation of ſpirit*, Eſay 65.14.

Of the meaſure of our afflictions.

8. Eightly, if we conſider the wonderfull care of God about the meaſure of our croſſes; *For God will not lay vpon man more then right, that he ſhould enter into iudgement with God*, Iob 34. 23. Therefore *Iacob* ſhould not feare, becauſe God will not make a full and finall end of him, as he will of the Nations, *but will correct him in meaſure, not leauing him wholly vnpuniſhed*, Ieremie 46.28. God doth *waite to be gracious to his people*, he is a *God of iudgement*, and doth not conſider what ſinne they haue committed to deſerue affliction, but what ſtrength they haue to beare it: *After hee hath giuen them the bread of affliction, and the water of aduerſity, hee will not reſtraine his mercies from them*, Eſa.30.18,20.

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *Hath hee ſmitten them, as he ſmote them that ſmote him?* And reſolueth, that God *ſmites in meaſure,* and but *in the branches*, hee will not cut them vp by the roots, *Eſay* 27. 7, 8.

Of the ſhort continuance of them.

9. Ninthly, if we conſider the ſhort time of theſe afflictions: *Heauineſſe may bee in the euening, but ioy will come in the morning: For Gods anger endureth but a moment, but in his fauour is life,* Pſal. 30. 5. *The rod of the wicked ſhall not reſt on the lot of the righteous,* Pſal. 125. 3. *For the Lord will not caſt off for euer, but though hee cauſe griefe, yet hee will haue compaſſion, according to the multitude of his tender mercies,* Lam. 3. 31, 32. *For a ſmall moment God may forſake, but with great mercy will he gather vs. In a little wrath hide*

I my face, but with euerlaſting kindneſſe will I haue mercy on thee, ſaith the Lord thy Redeemer, Eſay 54. 7, 8. Hence Chriſt ſaith, *A little while, and ye ſhall not ſee mee. And againe, A little while, and yee ſhall ſee me*, Ioh. 16. 16. The godly may be *in heauineſſe, if neede require, but it is but for a ſhort ſeaſon*, 1 *Peter* 1. 6. And *Paul* ſaith, *The afflictions of this life are but light, and for a moment*, 2 Cor. 4. 17.

10. Laſtly, if we conſider the good we get by theſe afflictions: For God will make *all worke together for the beſt, vnto them that loue him, Rom.* 8. 28. The godly may *be troubled on euery ſide, and yet not be diſtreſſed: They may be perplexed, and yet haue no cauſe to deſpaire, &c.* 2 *Cor.* 4. 8. The godly in affliction may be like the *burning buſh* which *Moſes* ſaw, which was not conſumed: And there are many particulars of the good they get by their croſſes. Of the good effects of them.

For affliction is as the *fire*, onely to *refine* them, and *trie them*, and make them more bright, *Zach.* 13. *vlt.* they loſe nothing, but their droſſe,& this *is all the fruit*, *euen the taking away of their ſins*, Eſay 27.9. Beſides, they meete with many conſolations in affliction, which otherwiſe they had not experience of, 2 *Cor.* 1.7. and therefore we ſhould *count it all ioy to fall into many temptations, as knowing that the tryall of our faith worketh patience; and if patience haue her perfect worke, we ſhall bee entire, wanting nothing,* Iam.1.3,4. Laſtly, *the tryall of our faith, which is more precious then gold that periſheth, will be found vnto praiſe, and honour, and glory, in the reuelation of Ieſus Chriſt,* 1 Pet.1.7. *and our light and ſhort afflictions will worke vnto vs an eternall weight of glory,* 2 Cor.4.17. and *if wee endure temptation, we ſhall receiue the crowne of life,* Iames 1.12. *Lo, thus wee haue* *ſearched it, and thus it is, heare it, and know thou it for thy good.* Iob 5. *vlt.* Learne thou therefore *in nothing to bee carefull, but in all things to make thy requeſt knowne vnto God with giuing of thankes,* Phil. 4. 6. *And if any man lacke wiſdome,* to know what to doe in affliction, *let him aske it of God, who giueth liberally, and reproacheth no man,* Iames 1. 5.

What thou muſt do in thy affliction.

CHAP. V.

How the godly may comfort themſelues againſt reproaches.

Hitherto of the comforts againſt all outward afflictions in generall. Now it followeth, that I inſtance in reproaches, and aduerſaries.

For reproaches; it is euident, there is neede of conſolations, more eſpecially againſt them, becauſe naturall men ſtumble at it, when they ſee Religion cenſured

Men neede comfort againſt reproaches.

ſured and ſcorned, and it hardens many men, when their hearts are infected with this preiudice, that they *heare this way euery where ill ſpoken of.* Sometimes men are diſmaied at the diſgrace of ſincerity in the generall. Sometimes they are troubled for want they themſelues doe ſuffer. Sometimes the danger to ſuffer. Sometimes the weake are ſandalized, when they heare or ſee what others ſuffer. And it is manifeſt, that the beſt men haue beene put to a great plunge, when they haue beene laden with reproaches. This makes *Ieremy* ſo vnquiet, *Ier.* 18.18,21. Now there are many wayes, by which a Chriſtian may eſtabliſh his owne heart againſt all the ſcornes and reproaches of the men of this world.

Thou maiſt comfort thy ſelfe in the conſideration,

1 Of the notice God takes of them.

Firſt, if they conſider that God takes notice of all the wrongs of that kind done vnto them. Thus David: *O Lord, thou haſt knowne my reproach, and my ſhame, and my diſhonour,*

diſhonour, mine aduerſaries are all before thee, Pſ.69. 19. It eaſeth his heart, but to talke with God, and tell him that he knowes his diſhonour.

Secondly, It is an increaſe of the comfort, if we further conſider that God fauours vs, and accounts vs deare aud *honourable*, whatſoeuer the wicked thinke of vs: And in this argument the Lord himſelfe pleades withall, *Eſay* 43. 4,5. If Gods *Face ſhine vpon his Seruants*, what cares *Dauid* for all the reproaches of all ſorts of men, euen of his neighbours and familiar acquaintance? It is enough to him, that his beſt and next neighbour and friend reſpects him, *Pſalm.* 31. 11, 12, 16.

2 Of Gods great account of vs

Thirdly, Thou maieſt comfort thy ſelfe, by oppoſing the good report thou haſt amongſt the godly, againſt the reproaches with which wicked men purſue thee. As thou goeſt through *ill*

3 Of thy good report among the godly.

report, ſo doeſt thou through *good report*: thou haſt *honour as* well as *diſhonour*, and it is a great recompence to obtaine good report amongſt the godly, 2 *Cor*.6. 8. *Heb*. 11. 2.

4 Of thy Praiſe thou ſhalt haue in the day of Chriſt.

Fourthly, were it ſo that thou hadſt no honour in thy name on earth, and that well-doing were in no reſpect at all: yet this ſhould comfort thee abundantly, that thy faith, and ſincerity, and innocency, will be *found vnto praiſe, and honour, and glory, in the reuelation of Ieſus Chriſt*. Thou ſhalt haue vnſpeakeable praiſe at that day, 1 *Pet*. 1. 7.

5 Of praiſe from them that now reproach thee.

Fiftly, the ſame perſons that now reproach thee, may bee ſo turned about by the power and grace of God, that *in the day of their viſitation* they will admire thee, and *glorifie God for thee*, 1. *Pet*. 2. 12.

6 Of the ſmall things thou ſuffereſt.

Sixtly, we ſhould be the leſſe troubled with our reproaches, becauſe this is not to *reſiſt vnto blood*.

blood. God deales fauourably with vs. If wee had liued in the dayes of our fathers, when to profeſſe the Goſpell of Chriſt, had beene occaſion of terrible death; then wee might haue had ſome pretence of grieuance: but now in theſe dayes, when the hurt is done only with the tongue of infamous men, it is a great weakeneſſe to bee diſquieted, *Heb.* 12. 3,4.

7. Of the example of Chriſt.

Seuenthly, let vs *looke vpon the Author and finiſher of our faith,* euen He was expoſed to thoſe indignities, and yet *for the glory ſet before him, deſpiſed the ſhame, and endured the croſſe*, and is now crowned in Heauen, *Hebr.* 12. 2 What ſhould the ſeruant complaine of, when the Lord and Maſter is called *Beelzebub?*

8. Of the cauſe of thy reproaches.

Eightly, *Dauid* eaſeth himſelfe, by conſidering the cauſe of ſuffering. *For thy ſake* (ſaith he to God) *haue I borne reproach: ſhame hath couered my face: The* *zeale of thy houſe hath eaten me vp, and the reproaches of them that reproached thee, haue fallen vpon me: When I wept and chaſtened my ſoule with faſting, that was to my reproach,* Pſa. 69.7,9,10.

9 Of the condition of all the godly.

Ninthly, Why ſhould we be troubled at that which is the Lot of all the Saints? We haue heard of *Dauid* before, how he was *ſlandered by many, and on euery ſide,* Pſal. 31.12,13. *Ieremie* complaines, *That they conſulted how to deuiſe deuices againſt him,* and how they might *ſmite him with the tongue,* Ier. 18.18. *Falſe witneſſes were ſuborned againſt Stephen,* and in that caſe of Religion, *Acts* 6.11,13,14. *Many and grieuous complaints were laid againſt Paul, Acts* 25.7. Yea, it was the condition of all the Apoſtles and the principall men of the Chriſtian world, to be made a *ſpectacle to men and Angels,* and to be accounted forlorne, and as the *offſcowring of all things,* 1 *Cor.* 4.9, 10,13.

10, 13. And our Sauiour Chriſt ſuppoſeth it the caſe of any bleſſed man, that men may ſay *all manner of euill ſayings of them*, *Matth.* 5.12,&c.

10. Of the preſence and aſſiſtance of the Holy Ghoſt.

Tenthly, *The Spirit of God and of glory doth reſt vpon you*, 1 *Peter* 4.14. Yea haue the Spirit of God in you, what neede you care what the world accounts of you? You haue aboundant treaſure in your hearts, and you haue an heroicall or diuine Spirit in you, and therefore why are yee troubled about ſuch meane things? And your patience and their rage, it is a ſigne you are in a happy condition, and haue Gods Spirit; and the Spirit of God which is in you is a Spirit of Glory, and leades you to a better life. And therefore ſeeing you are but trauellers here, why turne you againe at the barking of euery dog? Yea, theſe reproaches ſignifie, that wicked men doe ſee ſome glory of God ſhining in you; which they ſtriue by all meanes to vilifie and deſpiſe, being vext in their hearts at it.

11. Of the condition of thoſe men that doe reproach thee.

11. God will certainely take an order with all that reproach his people. For firſt, he will recken all their reproaches, as caſt out againſt himſelfe; and therefore will indite them of *blaſphemy*, *Pſal.* 74. *Coloſ.* 3. 8. 1 *Peter* 4. 14. 1 *Cor.* 4. 13.

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2 Secondly, in his due time *hee will put to ſilence theſe lying lips which ſpeake grieuous things proudly and contemptuouſly againſt the righteous*, *Pſal.* 31. 18.

3 Thirdly, all that were incenſed againſt the godly, ſhall be rewarded with ſhame, which God will powre vpon them for the contempt with which they haue diſhonored his ſeruants, *Eſay* 41. 11, 14. And to conclude, God will certainely bring them to iudgement for theſe things; they muſt *make their accounts before the Iudge of the quicke and dead*,

that ſpeake euill of other men, becauſe they will not *run with them into the ſame exceſſe of riot*, 1 *Pet.* 4.4, 5.

12. Laſtly, God will prouide for his owne innocent Seruants. His thoughts are not to let his people be aſhamed, *Mic.*4.11, 12. And beſides, he will *bring forth their righteouſneſſe as the light*, they ſhall be cleared, *Pſal.*37.6. *Iob* 5.15. and *they ſhall receiue double for all their ſhame*, *Eſay* 61. 7. and *their reward ſhall be great in Heauen*, *Mat.*5.12. For which reaſon, *Moſes* accounted the *reproaches of Gods people to be greater riches then the treaſures of Egypt*, *Hebr.*11.26. And in the meane time there is *an hiding place with God from the ſtrife of tongues*, *Pſal.*31.20.

12. Of the courſe God will take for thy clearing and comfort.

CHAP.

CHAP. VI.

Wherein many principall Obiections of the godly are anſwered.

NOw for the better eſtabliſhment of mens hearts in the former comforts; it will not be amiſſe to take off the obiections with which many times godly men doe aggrauate their diſtreſſe aboue the reſpect of the former conſolations.

Ob. 1. *Ob.* If they were ordinary reproaches, it would not ſo much trouble mee, but they are vile things wch are obiected againſt me

Sol. *Sol.* They cannot be viler things then haue beene obiected againſt Chriſt and the godly. For there haue beene obiected.

Grieuous things, Acts 25.7.
Gluttony, Matth. 11.18,19.
Madneſſe, Iohn 10.20.
Blaſphemy { *Math.* 26.65.
{ *Act.* 6.11,13,14.

Deceiuing, *Iohn* 7. 12.
Rebellion, *Acts* 17. 6, 7.
Rayling, *Acts* 23. 4.
Schiſme, *Acts* 28. 22.
Wickedneſſe of life, 1 *Pet*. 2. 12.

Ob. 2. 2. *Ob*. But baſe perſons doe reuile me, the very ſcum of the people doe ſcorne me.

Sol. *Sol*. This is no ſtrange thing. *The abiects gathered themſelues together againſt Dauid, they did teare and ceaſed not*, *Pſal*. 35. 15. *The drunkards ſang of him*, *Pſalme* 69. 12. Thoſe that derided *Iob*, were ſuch, *whoſe fathers he would haue diſdained to ſet with the dogs of his Flocke*, *Iob* 30. 1.

Ob. 3. 3. *Ob*. But I haue liued long vnder ſuch diſgraces.

Sol. *Sol*. Reſt thy ſelfe, and *fret not at the man that proſpereth in his way*, the Lord will find a time to *bring forth thy innocencie, as the light*. *Pſal*. 37. 7. *Zeph*. 3. 18, 19. God will finde a time to *get thee praiſe in euery place where thou*

thou haſt beene put to ſhame.

Ob. 4. 4. *Ob.* But I am almoſt buried with the almoſt infiniteneſſe of ſcorne and reproaches.

Sol. *Sol.* That was no more then was in *Dauids* caſe; Hee was ſo buried in diſgrace, that he was as *a dead man, forgotten, and out of minde,* Pſal. 1. 12,13. *He was a reproach of men,* Pſal. 22. 12. *A byword,* Pſal. 44. 14,&c. *A prouerb,* Pſal. 69. 11. *A wonder to many,* Pſal. 17. 7. And the Apoſtles were a gazing ſtocke to men and Angels, 1 *Cor.* 4. 9. 2 *Cor.* 6. 8.

Ob. 5. 5. *Ob.* But great men ſet againſt me.

Sol. *Sol.* That was *Dauids* caſe; *Feare was on euery ſide, hee heard the raylings of great men, which conſulted together againſt him,* Pſal. 31. 13.

Ob. 6. 6. *Ob.* But I am ſentenced and accuſed as an euill doer moſt vniuſtly, and that publikely.

Sol. *Sol.* So was our Sauiour Chriſt, and that by a whole *Councell of* *men*, Math.27. 1 *Iohn* 11.47,48. And ſo was *Stephen*, *Act*.6.12. And ſo were the Apoſtles, *Act*.4. 6,15. and 5.27. And ſo was *Paul*, *Acts* 23. 1. The moſt righteous may ſuffer as euill doers, 2 *Tim* 2. 9. *The wicked ſo compaſſe about the righteous, that many times wrong iudgement proceeded*; but this is his comfort, *The Lord will not leaue him in the hand of the wicked, nor condemne him when hee is iudged*, Pſal. 37. 32, 33. If God condemne vs not, it matters not for the ſentences of vniuſt men: And the rather, becauſe God hath further promiſed the godly man, that *he will ſtand at his right hand; to ſaue him from the Iudges of his ſoule*, Pſa. 109. 31.

7. *Ob*. But I am by ſlander caſt out of the Church, with great pretence of the glory of God. *Ob*.7.

Sol. The Lord in the Prophet *Eſay's* time had obſerued ſuch a thing as this. For the Prophet tels the godly, that their *brethren had caſt* *Sol.*

caſt them out, and ſaid, Let the Lord be glorified. But he aſſures them from the Lord, that *God would appeare to their ioy, and their brethren that caſt them out, ſhould be aſhamed,* Eſay 66.5.

Ob. 8. 8. *Ob.* But they which haue thus grieuouſly wronged mee, liue in all proſperity, no iudgement lighteth vpon them, God doth not pleade my cauſe againſt them.

Sol. *Sol.* Thou knoweſt not how God dealeth with them, God can iudge them ſecretly, and conſume them inſenſibly, ſo as the world ſhall take no notice of it, as the *moth eateth vp the garment,* without making any great rent, *Eſay* 51.8. And for this reaſon, they are exhorted in that place, not to feare the reproach. Secondly, What knoweſt thou what God will doe yet with them? For God hath pleaded the cauſe of his ſeruants many times, by bringing ſtrange iudgements vpon the wicked. This *Paſhur* ſhall be made *Magor-miſſabib*, that is, a *terrour round about*, and all that heare it ſhall tremble, *Ier*. 20. 3. God can *cloathe thy aduerſaries with ſhame, and couer them with their owne confuſion, as with a mantle*, *Pſal*. 109. 29.

Ob.9. 9. *Ob*. But I am cenſured by good men with much bitterneſſe, as if I were guilty, and there is none to comfort or pitty me.

Sol. *Sol*. So was *Iob* deepely cenſured by his godly friends: And ſo was *Paul* of his owne hearers, 1 *Cor*. 4. 4,10. Thus *Dauid* was forſaken in his wrongs, ſo as none would comfort him, *Pſalme* 69 20.

Ob. 10. 10. *Ob*. But yet one thing, much troubles me, that is, that ſince theſe ſlanders, the hand of God hath been vpon me in diuers particular iudgements, and this makes people to thinke, ſure I am guilty.

Sol. *Sol.* So they thought of *Paul* when the Viper fell on his hand, being a man that was before accuſed, and now ſent as it were a priſoner, *Acts* 28. So they iudged of *David* when he was ſicke, that *ſome euill diſeaſe did cleaue to him,* *Pſa.* 41.8. Yea, this was our Lord Ieſus Chriſts caſe, *For they iudged him as plagued and ſmitten of God,* *Eſay* 53.4.

Ob. 11. 11. *Ob.* But the things obiected againſt mee, are ſo foule, that when I heare thoſe things ſpoken of publikely or priuately, I bluſh, and that may cauſe mee to be thought to be guilty.

Sol. *Sol.* This was *Dauids* caſe being innocent: he ſaith, *Shame couered his face when he bore reproach,* Pſal. 69.7. *And his confuſion was continually before him; and the ſhame of his face couered him, for the voice of him that reproacheth and blaſphemeth, by reaſon of the enemie,* Pſa. 44.15.

CHAP.

CHAP. VII.

Directions in the caſe of Reproaches.

Foure waies to auoid reproaches.

I Conclude this point concerning reproaches, with certaine directions. There be diuers things to be done of vs, if we would be rightly ordered in the caſe of reproaches.

1. We ſhould ſhun the company of ſuch as are giuen to ſlander: as it is ſaid of *Paul*, when diuers were hardened, and ſpake euill of the way, he departed from them, and ſeperated the Diſciples, *Acts* 19. 9.

2. The daily refuge againſt the ſcornes of reproaches, muſt be to get to God, & hide thy ſelfe with him by prayers. When *Dauid* is thus encountred, if you aske what he did; hee ſaith, They railed, *but I betooke my ſelfe to prayer*, Pſa. 109. 4. and Pſal. 31. 13.

3. Looke to thy tongue, bee ſilent, ſee thou render not reuiling for reuiling, but rather truſt in God, and bleſſe them that curſe thee, *Pſalme* 37.7. 1 *Peter* 3.9. *Pſalme* 31.14. 1 *Cor.*4.12. *Ier.* 18.20.

4. Liue inoffenſiuely, and bee ſure thou keepe Gods way: For if any thing will medicine their tongues, that muſt be it, 2 *Cor.*6. 3,8. 1 *Peter* 2.12. and 4.14,15. *Pſalme* 37.34. For it may bee at length, the ſame mouth that curſed thee, will bleſſe thee, and glorifie God for thee.

CHAP. VIII.

Shewing how the godly may comfort themſelues againſt their aduerſaries.

Hitherto of the conſolations againſt reproaches. Now it followeth, that I ſhould ſhew how a Chriſtian may comfort himſelfe againſt his aduerſaries, that oppoſe him in his courſe of godlineſſe; and ſo there are many arguments of conſolation.

He may comfort himſelfe from the conſideration

The firſt may bee taken from his condition therein, as it is common to all the godly. For this may ſtay a mans heart, to know for certaine, that *euery man that will liue godly*, ſhall bee oppoſed, and *muſt ſuffer perſecution*, 2 Tim. 3. 12.

1. Of the common condition of all the godly.

The ſecond may bee taken from the appointment of God herein: And this ſtands of two Branches. Firſt, That God from all eternitie hath decreed euery mans ſufferings this way. Thus *Paul* leſſeneth the thought of the croſſe, by pleading that *God had appointed them thereunto*, meaning by his eternall Decree, 1 *Theſſ.* 3. 3. Secondly, That God hath likewiſe appointed the end, and meaſure, and deliuerance out of the affliction. Thus the Church

2. Of Gods appointment.

is comforted, *Reuel.* 2. 10. If it were grieuous to them to know that the Diuell ſhould raiſe vp wicked men that ſhould caſt them into priſon, yet this may refreſh them, that God hath ſet the time when they ſhall come forth againe. It ſhall be but for tenne dayes. It ſhall neither be ſo long as the Diuell and wicked men would haue it, for then they muſt neuer come out; nor ſo little a while as they themſelues would haue it; for then they would neuer come in, or ſtay but a while: but God will rule, by determining the time for their good.

3. Of our refuge in God.

The third may be taken from the refuge we may haue in God: We may alwaies make our recourſe to God in all our wrongs, who hath promiſed to be *our refuge, euen our refuge in due time*, *Pſal.* 9. 9. If God will receiue vs, and heare our meanes, and vndertake our protection, it ſhould be no great thing for vs to endure the oppoſitions of vnreaſonable men.

4 Of the prediction of Chriſt.

The fourth may be taken from the prediction of Chriſt: wee haue beene told before plainely what we ſhould expect. We may haue peace in Chriſt, but he hath foretold it, that *in the world wee ſhall haue trouble*, *Ioh.* 16. 33. yea that we muſt prouide *to take vp our croſſe daily, Luk.* 9 23.

5 Of the deliuerance promiſed.

The fift muſt bee taken from the deliuerance God hath promiſed vs; for thus he aſſures vs, *The Hand of the Lord ſhall bee knowne towards his ſeruants, and his indignation towards their* and *his enemies, Eſay* 66. 14. for that God will bee *the ſtrength of the righteous in their trouble*, will be *their ſaluation out of their troubles*; he will helpe them and deliuer them, *hee will deliuer them from the wicked, and ſaue them becauſe they truſt in him, Pſal.* 37. 39, 40. *This glory of the Lord ſhall be knowne and feared from the Eaſt to* *the Weſt,* that *if the enemy come like a flood, the Spirit of the Lord ſhall chaſe him away, Eſay* 59.19. *Therefore feare not thou, O worme Iacob, for thus ſaith the Lord, I am thy God, I will ſuſtaine thee with the right hand of my iuſtice: Behold, all they that prouoke thee, ſhall be aſhamed, they ſhall be as nothing: the men of thy ſtrife ſhall periſh, Eſay* 41. *verſ.*10, 11. For the Lord knoweth *how to deliuer the godly out of temptation, and to reſerue the vniuſt to the day of iudgement to be puniſhed,* 2 *Pet.*2.9. *God will deliuer the poore when hee cryeth, the needy alſo, and him that hath no helper, Pſal.*72.21.

6 Of Gods iudgement vpon our aduerſary.

The ſixt may bee taken from the certaine Iudgement of God that ſhall fall vpon their aduerſaries: *The men of thy ſtrife ſhall periſh, and they that warre againſt thee, ſhall be as a thing of nought: They ſhall ſeeke them and not finde them, Eſay* 41. 11, 12. *All thoſe curſes will the Lord lay vpon their enemies;*

enemies, and vpon them that hate them, and perſecute them, Deut. 30.7. *All thoſe euill neighbours that touch the inheritance of Iſrael, God will plucke them out of their land, and plucke his people from among them, Ier.* 12. *ver.* 14. *The wicked draw their ſwords, and bend their bowes againſt the godly; but their ſword ſhall enter into their owne heart, and their bow ſhall be broken: for the armes of the wicked ſhall be broken, and the Lord will vphold the iuſt, Pſal.* 37. 14, 15, 17. And beſides, for their full payment, they are reſerued vnto the day of Iudgement to be puniſhed.

The ſeuenth may bee taken from the conſideration of the effects and conſequents of this oppoſition: For firſt, hereby we giue our teſtimony to Chriſt and the Goſpell, when we *partake of the afflictions of the Goſpel,* 2 *Tim.* 1.18. Secondly, theſe oppoſitions doe as much good for the preſent,

7 Of the effects and conſequents.

when Gods ſeruants fall into theſe troubles, the fruit will be, it will *try them, and purge them, and make them white, till their time be come, for there is a time appointed, Dan.* 11. 35. 36. Thirdly, God may turne the hearts of the wicked, and make them of *Lyons* and *Tygers*, to become *Lambes, and no more to doe hurt in the mountaine of the Lord, Eſay* 11. *The Wolfe and the Lambe may come to feede together, and the Lyon eate ſtraw like the Bullocke, Eſay* 65. 25.

3 Of our owne gaine by them.

Laſtly, wee ſhall gaine exceedingly by theſe ſufferings: for we are aſſured, that if we ſuffer with Chriſt, wee ſhall reigne with him in another world, 2 *Tim.* 2. 11. We ſhould therefore reioyce that wee partake in the ſufferings of Chriſt, becauſe we are aſſured, that *when Chriſt appeares in his glory, we ſhall then be glad and reioyce,* 1 *Pet.* 4. 13.

CHAP.

CHAP. IX.

Of the wayes how Satan tempts vs, and the occaſion of temptation.

HItherto of outward afflictions, and the comforts againſt them. The inward afflictions follow; and here in the firſt place come temptations to be conſidered of, euen thoſe conflicts which men haue in their ſoules euen with euill angels.

Three things muſt bee granted concerning temptations.

3 Things taken for granted.

First, that the doctrine of temptations is obſcure, becauſe the diſeaſe lyes inward in the ſoule, and is ſuch as the vnregenerate world hath little care of, or iudgement in.

Secondly, that when God leaues his children to be tryed by this affliction, and ſoftens their hearts to feele this combat with diuels, it doth wonderfully amaze and diſquiet them, and therfore this is a point needfull to be handled.

Thirdly, that there is ſure remedy in the Word of God, euen for this affliction alſo.

Now, becauſe this doctrine of temptation is ſomewhat obſcure, I would, before I intreate of comforts againſt them, conſider of three things.

1. How many wayes Satan tempts men.

2. To what things he tempts.

3. What are vſually the occaſions he takes of tempting.

Saints tempt vs fiue wayes.

For the firſt, Satan tempts diuers wayes.

1. One is, when hee *tempts God againſt vs*, labouring to bring God out of liking with vs. Thus hee inſinuated the diſpraiſes of *Iob* to God, *Iob* Chap. 1. & 2. And thus Satan *ſtood at the right hand of* Ioſhua *the high Prieſt, to reſiſt him before the Angell*

gell of the Couenant, Zach. 3.1.

2. Another way is, when he appeares in ſome ſhape, and by voyce, or otherwayes terrifies men.

3. When he brings diſtreſſes vpon mens bodies, or other heauy calamities: and thus alſo he tempted *Iob* by Gods permiſſion.

4. When he ſtirres vp other men to tempt vs: thus he ſtirred vp *Peter* to tempt Chriſt, and diſſwaded him from his ſuffering, *Matth.* 16. And thus hee tempted the woman by meanes of the Serpent. And thus alſo he imployeth wicked men, daily to tempt by euill counſell and enticements.

5. The laſt and moſt vſuall way is, by iniecting, exciting, or ſuggeſting euill internally within our ſpirit. This is that kind of temptation I heere eſpecially meane.

For the ſecond, that wee may

find out the nature of temptations, and the things whereabout Satan workes, wee may referre all the temptations to three ſorts.

3 Sorts of temptations by ſuggeſtion.

1 Temptations to blaſphemy.

The firſt ſort of temptations, are *temptations to blaſphemy*, and thus hee tempts when hee ſuggeſts monſtrous things againſt God, or the Word of God, or the prouidence of God, or the like.

2 Temptations to particular ſinnes.

The ſecond ſort are, *temptations to particular ſinnes*, as when he tempts to the denyall of Chriſt, as he did *Peter*, and ſo he tempts to luſt of all ſorts. And ſo the Diuell is the *father of luſt*, *Iohn* 8. 44. and euill angels are *ſpirituall wickedneſſes*, *Epheſ.* 6. 21. And thus alſo hee tempts to rage or reuenge; and therefore the Apostle implyes in his ſpeech about anger, that to giue place to wrath, is to *giue place to the diuell*; who vſually excites thoſe violent paſſions, *Epheſ.* 4. 27. And thus alſo he tempts to couetouſneſſe, in reſpect of which ſinne, the deuill is ſaid to *enter into Iudas*: And thus alſo he tempts to lying, as in the caſe of *Ananias* and *Saphira, Act.* 5. And ſo hee tempts men to murther, either of themſelues or of others.

3 Temptations to deſpaire.

The third kind of temptation is, *temptation of deſpaire*, which is, when hee perſwades with men to deſpaire of all mercy in God. Thus hee made *Iudas* deſpaire: and in ſome degree of deſpaire for the time was *Dauid* himſelfe entred, *Pſal* 77.

Thus of the ſorts of temptations.

Occaſions of temptations.

3. Now it is wonderfull neceſſary in the third place to take notice of the occaſions of temptations. Satan vſually tempts not, but vpon ſome aduantage giuen him, and ſo there are many things, which as it were, *tempt the diuell to tempt men*, as

Solitarines.

Firſt, *ſolitarineſſe*: the Diuell

watched to finde the woman, alone from her husband, and then ſet vpon her. Such perſons as loue ſolitarineſſe, loue not their owne ſoules; for they giue great aduantage to Satan to aſſault them and circumuent them, and therefore wee ſhould take heed of it,

Security. The ſecond occaſion is, *ſecurity*: when the Diuell ſpyes that men bee careleſſe, and keepe no watch ouer their owne hearts, and are wretchleſſe in their courſes, and goe from day to day, *and feare not euill*, then he layes in waite to aſſault, by iniecting ſome vile or baſe temptations to ſinne.

Pride. The third occaſion is *Pride*: when *Paul* is ſomewhat lifted vp with the conſideration of his reuelations, then doth Satan take his aduantage, and ſet vpon him with his *Meſſenger*, euen ſome vile temptation. When wee take liberty to make our ſelues great in our owne eyes, and nouriſh the pleaſing thoughts of of high opinion, and ſelfe conceit, if God doe not greatly guard vs, we are neere ſome deſperat aſſault of Satan.

The fourth occaſion is *anger.* The diuell ſeldome forbeares to enter into the heart of the wrathfull perſon, when anger hath ſet open the doore, as was noted before out of *Epheſ* 4 26.

Anger.

The fifth occaſion is *dalliance with euill thoughts,* when the diuell ſees vs play with *contemplatiue wickednesſe,* and be well content to let our thoughts runne vpon ſinnefull proiects, or imaginations of ſinnes, which perhaps wee intended not euer to commit: this tempts him to employ his ſkill to put fire to thoſe thoughts, ſo long till the whole heart bee enſnared by them, to draw vs into miſchiefe. Theſe luſts will *draw away,* and Satan engendring with them can make them

Dalliance with euill thoughts.

them *conceiue*,&c. *Iames* 1.14.

6.Intemperate vſe of outward things.

The ſixth occaſion is, The *intemperate vſe of outward things.* For the *Diuell walketh about as a roaring Lyon, ſeeking whom he may deuoure.* And when hee finds a man exceſſiuely bent to the things of this world, as meate, drinke, apparell, riches, pleaſures, honours, &c. He ſets vpon him, by ſome of his methods, to carry him away captiue at his will. Therefore the Apoſtle *Peter* wils vs to bee *ſober*, if wee would preuent him; implying, that the Diuell will giue the on-ſet, when he finds vs intemperate, 1 *Peter verſ.* 5.8.

7.Vnſetlednes in faith

The ſeuenth occaſion is, *Vnſetlednes* in the aſſurance of Gods fauour, and our owne ſaluation. Wee cannot reſiſt the Diuell, if wee bee not *ſtedfaſt in the Faith*, and wee giue him wonderfull aduantage, if wee bee toſſed about like the waues of the ſea, and are vnconſtant or careleſſe in manner of our Faith; wee neuer barre out the Diuell ſoundly, till wee bee ſtedfaſt in our aſſurance, 1 *Peter* 5.8,9.

The eighth occaſion is, when ſometimes the Lord will haue vs tempted, onely for the triall of our Faith, and the grace which hee hath giuen vnto vs.

8. Triall of faith.

Laſtly, The ninth occaſion is, a *relapſe into ſome groſſe ſinne* after calling, which is ſcourged with hideous temptations, through a ſecret depth of Iuſtice in God, who thereby can ſhew how fearfull a thing it is ſo to offend.

9 Relapſe into ſome groſſe ſin.

CHAP. X.

How the godly may comfort themſelues in their temptations.

THe conſolations againſt temptations follow.

A Chriſtian, that feeles himſelfe aſſaulted by the diuell, may raiſe vp in his thoughts diuers contemplations, able to ſuccour him in his diſtreſſes: as,

Hee may comfort himſelſe from the conſideration. 1 Of the common condition of the godly.

Firſt, if he conſider that this is the caſe of all the godly, to be tempted. It is no new thing which hath befalne him. Thus *Paul* comforts the Corinthians, *No temptation hath befalne you, but what accompanies the Nature of Man*, 1 *Cor*. 10.13. The Apoſtle *Peter* hartens them to whom hee writs, by this argument: *The ſame afflictions are accompliſhed vpon your brethren that are in the world*, 1 *Pet*. 5. This alſo the Apoſtle to the Epheſians affirmes, that thoſe *ſpiritual wickedneſſes are found euen in the moſt heauenly places on earth*, *Eph*. 6.12. the Apoſtles themſelues were not free from this combate, and therfore *Paul* ſaith, *we wraſtle with principalities and powers, &c.*

2 Of the meaſure.

Secondly, if hee conſider the meaſure of them: God will not lay any more vpon him, then he is able to beare, he may feare his owne ſtrength, as *Paul* did, but

God will *make his grace ſufficient for vs*, 1 *Cor*. 10. 13. 2 *Cor*. 12. 9. Satan is limited, he can goe no further then his chaine will reach, and for that cauſe it is, that wee are taught to pray, that God would not *lead vs into temptation*, as acknowledging that God doth diſpoſe and order the meaſure of this kind of affliction.

3 Of the ſhort continuance.

Thirdly, if hee conſider the ſhort continuance of his temptations, they may be fierce, but they are not long: *God will ſhortly tread downe Satan vnder our feet*, *Rom*. 16.20. We ſhall *ſuffer but a while*, 1 *Pet*.5.9,10.

4 Of diuers things in Chriſt: as,

Fourthly, if he ſeriouſly meditate of diuers things in Chriſt his Sauiour: as,

1 His example.

Firſt, his *example*. It ſhould be leſſe grieuous to be tempted, becauſe Chriſt himſelfe *was tempted in all things, as he is, ſinne onely excepted, Heb*.4.15.

2 His victory ouer the Diuell.

Secondly, Chriſt hath atchiued an admirable victory ouer theſe principalities and powers, and hath triumphed ouer them, and made a ſhew of them openly, *Col.*2.15.

3. His ſympathy.

Thirdly, there is in Chriſt a ſympathy and fellow-feeling. He is touched with our infirmities, and doth much compaſſionate our caſe, *Heb.*4.15.

4. His interceſsion.

Fourthly, He hath made interceſſion, and *prayer for vs, that our Faith might not faile.* For that which hee aſſured to *Peter*, hee performed alſo for all the Elect.

5 His vertue for healing vs.

Fiftly, Chriſt is the true brazen Serpent, which is lift vp of God, that when wee feele our ſelues ſtung with theſe fiery Serpents, by looking vpon Chriſt, wee are ſure to be healed, *Iohn* 3.14.

6. His ſuccour.

Laſtly, Wee are ſure to be helped and ſuccoured by Chriſt in the combat: *He was tempted himſelfe, that hee might ſuccour them that are tempted,* Heb.2.18.

5. Of the iſſue out of temptation

Fiftly, If he conſider the iſſue that God will giue: *Hee will giue* *iſſue out of temptation,* 1 *Cor.*10. 13. *Hee will tread downe Satan, Rom.*6.20. *Hee will ſtabliſh vs, after wee haue ſuffered a while,* 1 *Peter* 3. 9, 10 *If wee reſiſt the Diuell, he ſhall flye from us, Iam.*4. 7, 8. *If he leade vs into temptations, he will deliuer vs from euill, Mat.* 6. 13. *The Lord wil breake the head of the great Leuiathan, the crooked Serpent, the Dragon of the Sea, Eſay* 27. 1.

6 Of the effects.

6. If he conſider the effects of temptation; it is the Schoole of Chriſt, to traine vs vp in ſpirituall ſouldiery; they cannot hurt vs, they make vs more humble, 2 *Cor.* 12. 8, 9. They are for our tryall, 1 *Pet.* 1. 7. Satan doth but *winnow vs,* we loſe nothing but our chaffe, *Luk.* 22. 32.

Ob.

Ob. But it ſeemes, temptations are a grieuous euill, becauſe wee are taught to pray againſt them in a ſpeciall manner in the Lords Prayer, which ſhewes that my eſtate is miſerable, in that I am

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am led into temptation.

How wee may pray againſt temptations.

Anſ. It is true, that we muſt pray againſt temptations, and that it is a iudgement; but yet no other, then ſickeneſſe, pouerty, or the like: and therefore we are not to pray againſt them ſimply, but with ſubmiſſion to Gods Will; onely we muſt pray abſolutely to bee deliuered from the euill of temptation, which latter words doe reſtraine or correct the former.

Queſt. But when I am tempted, how may I know that I am not ouercome of the temptation?

How wee may know that wee are not ouercome of temptations.

Anſw. Obſerue thine owne heart in the entertainment of thoſe vile iniections. If thou abhorre them as ſoone as they come in, and giue no manner of conſent vnto them, thou art free. For Chriſt himſelfe was tempted by euill cogitations caſt into his mind: (for the Apoſtle ſaith) *Hee was tempted in like manner*

Note.

as we are, and yet he was not guilty of the euill of the temptation. It is true, that for the moſt part wee are infected in ſome degree or other by it: But yet it is not impoſſible for man to bee free from the euill of temptation, as that example ſhewes.

Two ſignes

But ſecondly, thou maiſt know whether thou bee ouercome or no, by two ſignes. For firſt, if thou feele the temptation to bee an affliction to thee, and account it *an euill day*, and art burthened vnder it, as if it were a very *buffeting* of the body, thou art yet ſafe: The diuell hath no victory, thou art not led captiue, all this while. *Paul* was worſe feared then hurt, 2 *Cor.* 12. 7, 8, 9. Secondly, All the while thou reſiſteſt by prayer, and wraſtleſt with it, and keepeſt thy ſpirituall weapons in thy hands, thou art the conquerour; for thou art aſſured of God, *If thou reſiſt, the Diuell will flye from thee* in due time.

Thou

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Thou art neuer ouercome, till the temptation pleaſe thee, and thou reſolueſt to make no reſiſtance ſpiritually, *Iames* 4.8.

Queſt. But what if I be ouercome? Am I not in a deſperate condition, if the temptations haue preuailed ouer me?

Anſ. This caſe is mournfull, but not deſperate: For *Peter* and *Dauid* were ouercome of the temptation; and though it coſt them many teares, yet they were recouered. Chriſt hath made interceſſion for thee, and will heale thee, if thou make thy recourſe vnto him, and penitently plead for mercy before the Throne of Grace.

CHAP. XI.

Comforts againſt our daily infirmities.

Hitherto of the conſolations againſt the temptations of

Satan. There remaine two other diſtreſſes of the Spirit; the one ariſing from the ſenſe of daily infirmities; the other from the feare of failing away, and looſing of what we haue.

For the firſt, There are many wayes in which a Chriſtian may fence his heart againſt the diſcouragements that ariſe from the ſenſe of daily infirmities.

Two ſorts of promiſes.

And theſe promiſes are of two ſorts: For they are either ſuch as giue vs arguments of conſolation in themſelues, or ſuch as withall remooue the obiections are wont to ariſe in our hearts, vpon ſome particular conſideration of the manner of the infirmities in vs.

What is meant by infirmiti

ous.

By infirmities, I meane defects, ignorance, indiſpoſition, feare, diſcouragements, forgetfulneſſe, omiſſions, diſtractions, particular falles through frailty, ſome kinds of euill thoughts, dulneſſe, vnchearefulneſſe, doubts, and the euill of our good workes.

The Arguments of Conſolation are:

The comforts raiſed from the conſideration, 1 Of thy age in Chriſt.

1. There are differences in the degrees of the age of Chriſt in vs. Some Chriſtians are but weake, young ones, Lambes, Babes, new formed; and God knows it, and lookes for no more from ſuch, then what agrees to their age. He is a compaſſionate Father, that doth not require the ſame power of gifts in a weake Chriſtian, which hee lookes for in a ſtrong.

2 Of thy condition now vnder Grace.

2. It ſhould much eaſe vs to remember, that we are not vnder the Law, but vnder Grace, *Rom.6.ver.* 14. We are deliuered from the rigour of the Law: God now doth not expect perfection from vs, nor accounts vs as tranſgreſſours, becauſe we are imperfect, but hath receiued vs to the benefit of the new Couenant: In which, perfection is onely required in

Chriſt, and vprightneſſe in vs.

3 Of the fruitfulnes may be in a weake Chriſtian.

3. We may be very weake in ſtrength and power of gifts, and yet very fruitfull: We may doe much good while we are in the Infany of Grace, which the compariſon of the Vine (to which the godly are reſembled) ſhewes. The Vine is not the ſtrongeſt of Trees, and yet is more fruitfull in pleaſant fruit, then many other Trees, not of the field only, but of the Garden alſo. Now the godly are likened to the Vine, *Eſay* 27. 2. to ſhew, that, all their weakneſſe notwithſtanding, they may bee aboundant in pleaſing fruit.

4 Of the goodneſſe of Gods nature: For he is

4. The goodneſſe of Gods nature ſhould much encourage and comfort vs herein: And ſo if we conſider foure prayſes in the nature of God.

1 Gracious.

Firſt, He is *gracious*: he ſtands not vpon deſert, we may *buy of him without money*, he can loue vs for his owne ſake, though we be

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able no way to pleade our owne merits, *Eſay* 55.1,2,3.

2 Merciful. Secondly, he is *mercifull*, yea *mercy pleaſeth him*, it is no trouble to him to ſhew mercy, but hee delighteth in it, *Mich.*7.18.

3 Slow to anger. Thirdly, He is *ſlow to anger*. Infirmities will not prouoke him to wrath; hee can delight in vs ſtill, though we haue many wants and weakeneſſes, *Pſal.*103.

4 Ready to forgiue. Fourthly, He is ready to forgiue. If by our too much careleſneſſe and frequency in offending hee bee vrged to diſpleaſure, yet hee is quickely pacified, a few prayers and teares in the confeſſion of our faults will turne away all his diſpleaſure, ſo as he will *remember our iniquities no more*, *Pſal.*103.

5 Of the hope of ſtrength. Fifthly, the Lord will ſtrengthen his owne worke in vs by his Spirit; and though grace be but in the bud, yet *his bleſſing ſhall be vpon our buds*, and hee will make vs *grow as the willowes planted by the*

the water-courſes: The hopes of increaſe, ſhould ſtay vs againſt the preſent ſenſe of weakeneſſe, *Eſay* 44.2, 3, 4.

Of many things in Chriſt: as,

6. There are many things comfortable to bee thought vpon in Chriſt.

1 His opinion of vs.

For firſt, He makes account to finde vs ſicke, and *ſinners*, he doth not expect to finde vs righteous altogether: *Hee came not to call the righteous, but ſinners to repentance,* Marke 2.17.

2 His compaſſion.

Secondly, Wee haue ſuch an High Prieſt, as knowes how to *haue compaſſion vpon thoſe that are out of the way: Hee is touched with our infirmities,* He doth rather pitty vs, then hate vs for our weakneſſes, *Hebr.* 4.15.

3 His interceſſion.

Thirdly, His *interceſſion* couers our infirmities. *If any man ſinne, we haue an Aduocate, euen Ieſus Chriſt the righteous, who is the propitiation for our ſinnes.* He takes an order in Heauen, that God ſhall not be turned away from vs, he makes daily interceſſion for vs.

4 His blood.

Fourthly, His *bloud* will powerfully *cleanſe our conſcience from the deadneſſe which is in our workes, Heb.* 9.14.

5 The imputation of his righteouſneſſe.

Fiftly, He is *the Lord our righteouſneſſe,* and that is his name by which he will be called, *Ier.* 23.6. His perfect righteouſneſſe is as truely ours, as if we had performed it our ſelues: So as although we be moſt vnperfect in our ſelues, yet in Chriſt God can find no fault in vs, nor ſee any tranſgreſſion: though our ſanctification be ſpotted, yet our iuſtification hath no blemiſh in it.

The helpe of the Miniſtery.

7. The helpes God hath affoorded vs in his Miniſters, may be ſome eaſe vnto vs: though for weakeneſſe we be but Lambs, yet God hath prouided for vs; he hath giuen vs *Shepherds to feede vs;* and giuen them a charge to looke to his Lambes, as well as his Sheepe. The Church is com-

pared to a nurſe with breſts, and we haue a promiſe to ſuck out of the breſts of her conſolations, *Ierem.* 23 4. *Eſay* 5. 11, 12, 13. *Iohn* 23. 19.

Of diuers particular fauours God hath aſſured vs of.

8. Wee ſhould eſpecially be refreſhed with the conſideration of diuers particular fauours God hath aſſured vs of in his Word: as,

Firſt, That he will not deale with vs after our ſinnes, *nor reward vs after our iniquities, Pſal.* 103.

Secondly, That he will *ſpare vs, as a man ſpareth his ſonne that ſerueth him.* No father can ſhew compaſſion like to that which God will be bound to ſhew to his children, *Mal.* 3. 17.

Thirdly, that the *ſmoking flaxe ſhal not be quenched, and the bruiſed reede ſhall not be broken*; though grace were in vs but like the heat in the wicke of the Candle when the light is out, yet God hath taken order that it ſhall not

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be extinguiſhed, *Eſay* 42. 3.

Fourthly, That in all times of need we ſhall haue *acceſſe vnto the Throne of Grace*, and obtaine a ſupply of all our wants; ſo as we may goe boldly to aske what we neede *in the Name of Chriſt, and it ſhall be giuen vs,* Hebrewes 4.vlt.

Fifthly, That he will accept of our deſires, and our will to doe his ſeruice ſhall be taken for the deed, ſo as he will reckon of ſo much good to be done by vs, as we deſired and endeuoured to doe: our workes are as good as we deſired to haue them to be: The preparations of our hearts are reckoned with God as great things, *Eſay* 55. 1 *Ierem.* 30. 2. 2 *Cor.* 8. 12.

Sixthly, That in all his dealing with vs, he will vſe vs in *all compaſſion* with a tender reſpect of our weakeneſſe. Our weeping and ſupplication ſhall be accepted before him, and he will *cauſe vs* *to walke in a ſtraight way, in which we ſhall not ſtumble,* Ier. 31 9. *In all our afflictions, hee is afflicted. In loue, in care, in pitty,* he will *redeeme vs, and carry vs as in the dayes of old,* Eſay 63. 9. As hee *hath borne vs from the womb,* ſo wil he be the ſame ſtill *vnto old age, euen vnto the gray haires.* He will carry vs in the armes of his compaſſion: *He hath made vs, he will beare, euen he will carry, and will deliuer vs,* Eſay 46. 3, 4. *He will gather the Lambes with his armes, and carry them in his boſome, and gently leade thoſe that are with young, Eſay* 40. 11.

Seuenthly, That he will *ſupply all our neceſſities out of the riches of his glory,* Pſal. 4. 19.

Eighthly, That he will paſſe by our meere frailties, and take no notice of the errours of our liues that ariſe from meere infirmities; *There is no God like vnto him for paſſing by tranſgreſſions,* Mich. 7. 18.

Ninthly, That he will ſtrengthen vs, and make vs grow in the gifts beſtowed vpon vs: *The Lord will be the hope of his people, and the ſtrength of his Children of Iſrael,* Ioel 3. 16. *He giueth power to the faint, and to them that haue no might, hee increaſeth ſtrength: they that waite vpon the Lord, ſhall renew their ſtrength,* Eſa. 40. 29, 31. *He will be as the dew to* his people. *They ſhall grow as the Lilly, and caſt forth their rootes as Lebanon. Their branches ſhall ſpread, and their beauty be as the Oliue tree, and their ſmell as Lebanon. They ſhall reuiue as the Corne, and grow as the Vine,* Hoſh. 14. 5, 6, 7.

And to aſſure all this, God would haue vs to know that he hath *married vs vnto himſelfe,* and holds himſelfe tyed in the couenant of marriage with all kindneſſe and faithfulneſſe, to take the care and charge of vs for euer, *Hoſh.* 2. 19.

Of what God may bring thee to.

6. To conclude the firſt ſort of promiſes, what knoweſt thou what God may bring thee vnto, notwithſtanding thy weakneſſe? He can make thee to multiply as the bud of the field. He can make thee increaſe and waxe great. He can make *thee attaine vnto excellent ornaments*, Ezech. 10.7. Since thou art the branch of his planting, the worke of his hand, he may greatly glorifie himſelfe in thee, ſo *as thy little one may be as a thouſand, and thy ſmall one as a ſtrong Nation.* God can performe it in his due time, *Eſay* 60.21,22. Though thou haue but a *little ſtrength*, God hath ſet before thee ſuch *an open doore, as no man can ſhut*: and God can make thee ſtand in the loue of the truth, without denying his Name when the *houre of temptation comes vpon the World*, and many of great vnderſtanding fall, *Reu.* 3.8,9,10.

Hitherto of the principall conſolations in the caſe of infirmities.

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CHAP. XII.

Diuers obiections are anſwered.

IT followeth that I ſhould anſwer certaine obiections which doe vſually depreſſe the hearts of men, and by the trouble of which they neglect the former conſolations.

Ob. Some one may ſay, My infirmities are the more grieuous, becauſe I finde affliction of ſpirit ioyned with them. Theſe terrors and paſſions vpon my heart doe diſmay me, and make me doubt, thoſe comforts doe not belong vnto me.

Sol. God may afflict thy Spirit, and yet be well pleaſed with thee; yea therefore thy caſe is the more comfortable, becauſe thou feeleſt the weight and burthen of thy ſinnes, as the places of Scripture following, moſt euidently and comfortably ſhew: namely,

Pſalme 34. 15. *The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.*

*Math.*11.28, 29. *Come vnto me all yee that are weary and heauie laden, and I will eaſe you.*

Take my yoake on you, and learne of me, that I am meeke and lowly in heart, and you ſhall finde reſt vnto your ſoules.

Ierem. 31.25. *For I haue ſatiate the weary ſoule, and I haue repleniſhed euery ſorrowfull ſoule. And their ſoule ſhall bee as a watered garden, and they ſhall haue no more ſorrow:* the latter part of the 12. verſe, &c.

Eſay 63.9. *In all their troubles he was troubled, and the Angel of his preſence ſaued them. In his loue and in his mercy he redeemed them, and he bare them and carried them alwaies continually.*

*Pſal.*31.21, 22. *Bleſſed bee the*

Lord: for he hath ſhewed his marvellous kindneſſe towards me in a ſtrong City.

Though I ſaid in my haſte, I am caſt out of thy ſight; yet thou heardeſt the voyce of my prayer, when I cryed vnto thee.

Pſal. 103. 9. *He will not alwaies chide, neither keepe his anger for euer.*

Ob. But I offend daily.

Sol. That is cleerely anſwered in Gods promiſe: For he ſaith, he *will multiply pardon*, or abundantly pardon, *Eſay* 55. 7.

Ob. But I finde I grow worſe then I haue beene, my heart is much out of order.

Sol. If there be an heart in thee deſirous to returne; there is comfort alſo againſt this diſtreſſe. The Lord will heale thy *backe-ſliding*, if thou *take vnto thee words* to confeſſe thy falling away, *Hoſe.* 14. 1, 3, 4. *Behold* (*ſaith the Lord*) *I will bring it health and cure, and I will cure them, and* *reueale vnto them the abundance of peace and truth*, Ieremie 33.6. There is *healing in the wings of the Sonne of righteouſneſſe, and yee ſhall goe forth and grow vp as the Calues of the Stall*, Malachy 4.2.

Ob. But I am extremely burthened with my ignorance, this is a continuall grieuance vnto me.

Sol. There are many comforts againſt ignorance.

8 Conſtructions about ignorance in the godly.

1. It is a ſpeciall promiſe of God in the new Couenant, that *he will write his Lawes in thy heart, and hee will make thee to know the Lord:* Thou maiſt goe boldly to the Throne of Grace, to beg further illumination of the Spirit of God. This is one of the ſuits God cannot deny.

2. God hath promiſed to *leade thee by a way which thou haſt not knowne:* Hee will preſerue thee by his knowledge, though thou be vnacquainted with the way

thy ſelfe. He that led his people from *Babel* to *Sion*, when they ſcarce knew a foot of that long way, will leade thee in the ſtraite way, from Earth to Heauen, if thou ſeeke a way of God as they did, *Eſay*, 42.16.

3. We haue ſuch an *High Prieſt as knowes how to haue compaſſion on the ignorant.* He that required that property of the High Prieſt in the Law, will much more expreſſe it himſelfe, *Hebrewes* 5. 1, 2.

4. This muſt be thy glory, and the Crowne of reioycing, that though thou be ignorant of many things, yet thou *knoweſt God and Chriſt* crucified, and *this is eternall life, Iohn* 17. 3.

5. The Miniſters of the Goſpel are ours, and therefore if we attend vpon the Word and continue in it, we ſhall know the truth: their inſtructions ſhall be daily diſtilled into thy heart like drops of raine, 1 *Cor.* 3.22,23.

6. *The anointing thou haſt receiued, ſhall teach thee all needfull things, and leade thee into all truth,* 1 *Iohn* 2.27.

7. There is a ſeed of heauenly doctrine caſt into thy heart, *which ſhall euer remaine* in thee. It is indelible, it cannot be blotted out, 1 *Iohn* 3. 9.

8. Laſtly, Knowledge is the gift of Chriſt, and as we know that he is come, ſo *we beleeue that hee will giue vnderſtanding, that we may know him that is true, and we are in him that is true, euen in his Sonne Ieſus Chriſt: this is the true God and eternall life,* 1 *Iohn* 5. 20.

Ob. But we want or haue loſt the meanes of knowledge; our Teachers are taken from vs.

Sol. It is true; *Where viſion faileth, the people faint*, but yet:

1. After God *hath giuen you the bread of affliction, and the water of aduerſitie, hee will reſtore Teachers, and no more reſtraine inſtruction,*

ſtruction, Eſay 30.20.

1. Though thou ſee no way of helpe, yet thou knoweſt not how God can prouide: *Hee can open the Riuers on the tops of mountaines*, and he maketh the wilderneſſe a ſtanding poole, when his people thirſt and cry vnto him, Eſay 41.17,18.

3. If ordinary meanes faile and be denied, God will then ſupply of his Spirit, and make that meanes which is left, to ſuffice for thy preſeruation and building vp, *Philip*. 1.19.

Now that there may be the more abundant ſupport vnto our hearts in this caſe of infirmities, I will open two places of Scripture that doe meet with the moſt obiections of our hearts.

The full explication of the words in Exo. 34.6,7

The firſt is, *Exodus* 34.6,7. where the Lord proclaimeth the goodneſſe of his nature, that all men may take notice of it, and giue him the praiſe of his rich grace, where hee ſo deſcribeth the Lord, that in his titles he giueth an anſwer to many obiections.

1. If thou ſay, thy infirmities may alienate the Lord from thee:

He anſwers, that he is *Iehouah*, alwayes the ſame, vnchangeable. He will not alter his loue towards thee, but loue thee to the end: and for the more aſſurance, he repeated that title twice, becauſe he knowes, we moſt doubt of that, and haue moſt need to be ſuccoured with that argument, as the foundation of all our comfort.

2. If thou ſay, thou haſt ſtrong inclination to ſinne, or ſtrange temptations, or great impediments, or many aduerſaries and diſcouragements:

He anſwers, that he is *God*, or ſtrong; to ſignifie that nothing ſhall hinder the worke of his grace towards thee, but he will keepe thee by his power, and maketh his grace ſufficient for thee.

3. If thou ſay, He is of pure eies, and cannot but diſcerne thy faults, and ſinne is ſinne in the ſight of God:

He anſwers, that he is *mercifull.*

4. If thou ſay, thou deſerueſt no ſuch mercy:

He anſwers, That he is *gracious*, and doth not ſtand vpon deſert: He will ſhew mercy, not becauſe thou art good, but becauſe he is good.

5. If thou ſay, The daily repeating and renewing of thy ſinnes may prouoke him, though he be mercifull and gracious:

He anſwers, That he is *long-ſuffering.*

6. If thou ſay, thou haſt many defects and wants to bee ſupplyed:

He anſwers, That he is *full of goodneſſe.*

7. If thou ſay, Thou art aſha-

med of thy ignorance, which is more then can be conceiued.

He anſwers, That he is *abundant in truth* to ſupply thy defects, and to performe his promiſe, though thou haue but a little faith.

8. If thou ſay, Thou doeſt beleeue that God is all this vnto ſome men; and that *Abraham*, and *Dauid*, and others that were in great fauour with God, haue found all this: But for thy ſelfe, thou art ſo vile a creature, and ſo meane a perſon, as it is not for thee to expect ſuch great things of God:

Hee anſwers, That he *keepes mercy for thouſands*. He hath not ſpent all vpon *Dauid*, or the Patriarks, or Prophets, or Apoſtles, or Martyrs, or Miniſters; but he hath an Ocean of goodneſſe ſtill to be ſhewed, without reſpect of perſons, to all that come vnto him for mercy.

9. If thou yet ſay, Thou art

guilty,

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guilty of diuers ſorts of ſinnes, and that it is not one offence onely, but many that lye vpon thee, and ſome of them ſuch as thou dareſt not name, they are ſo vile.

He anſwers, that *hee forgiues iniquity, tranſgreſſion, and ſinne,* that is, all ſorts of ſinnes, of nature, of weaknes, or of preſumption.

10. If any other ſhould ſay, this is a doctrine of liberty, and may embolden men to ſinne:

He anſwers to that, he will by no meanes cleare the wicked, thoſe are fauours onely he will declare to the penitent, that are weary of their ſinnes, and would faine offend no more.

The full explicatiō of the words in Eze. 36.25, &c.

2. The ſecond place is, *Ezech.* 36.15. to the 37. where many obiections are euidently anſwered, the conſolations being fitted of purpoſe, ſo as euery word almoſt preuents ſome doubt might ariſe in mens mends: as

1. *Ob.* I am exceeding lothſome, and a creature extremely filthy in reſpect of my ſinnes.

Sol. I will powre cleane water vpon you; that is, I will waſh your ſoules in the fountaine of my grace, and both forgiue you, and ſanctifie you.

2. *Ob.* Oh, it cannot bee that any meanes ſhould doe me good, I am ſo totally defiled.

Sol. Ye ſhall be cleane: it is eaſie for God to cleanſe vs, it is our owne vnbeliefe hinders vs: God hath promiſed our cleaſing.

3. *Ob.* O but my ſins are great and groſſe ſinnes, I haue offended more grieuouſly then other men.

Sol. From your Idols, and from your filthineſſe will I cleanſe you; though thy ſinnes were as great as idolatry in the firſt Table, or whoredome in the ſecond, yet God can forgiue and ſanctifie thee.

4. *Ob.* But my nature is ſo bad, that

yfield, N.

that if I were forgiuen, I ſhould offend againe.

Sol. A new heart will I giue thee; Where God forgiues our ſinnes, he giues vs another diſpoſition, and changes our natures, verſe 26.

5. *Ob.* O, but I am ſo ignorant I cannot but offend.

Sol. A new ſpirit will I put within you; He will giue vs vnderſtanding and wiſedome.

6. *Ob.* But I am ſo dull and hard-hearted, that I am not ſenſible of mine owne diſtreſſe and wants, and cannot be affected with the excellency of the goodneſſe or promiſes of God.

Sol. I will take away the ſtony heart out of your body; God will cure vs of hardneſſe of heart.

7. *Ob.* But if my heart were ſoftned, and that I had ſome feeling, it would grow hard and ſenſleſſe againe.

Sol. I will giue you a heart of fleſh.

8. *Ob.* O, but if all this were done for me, yet I know not how to order my ſelfe, and what to doe to goe on in a religious courſe of life.

Sol. I will put my Spirit within you, verſe 27.

9. *Ob.* If the Lord do giue me his Spirit, yet I feare I ſhall not be ruled by it, but offend and grieue the Spirit of God, through ignorance and want of ſtrength.

Sol. I will cauſe you to keepe my ſtatutes, and yee ſhall keepe my iudgements, and doe them. The Lord will worke our workes for vs, and teach vs to obey, and giue vs power to doe what he commandeth.

10. *Ob.* I finde a maruellous vnfitneſſe in the very things of my outward eſtate.

Sol. Yee ſhall dwell in the Land; the Lord will bleſſe vs in outward things, as well as in ſpirituall.

21. *Ob.*

Byfield, N.

11. *Ob.* But when I come to vſe the creatures, me thinks I ſee ſuch vnworthineſſe in my ſelfe, that I am almoſt afraid to meddle with them.

Sol. I gaue the Lord to your fathers: you hold theſe outward bleſſings, not by your deſerts, but by my gift; and my gift is ancient, I beſtowed theſe things on your fathers.

12. *Ob.* It may be ſo; our fathers were in couenant with God and more eminent men, and more worthy then we.

Sol. Yee ſhall be my people, and I will be your God; Gods couenant of grace is with the fathers, and their generations after them: if he haue bin thy fathers God, he will be thy God alſo, and thou ſhalt be of his people.

13. *Ob.* O, But I finde ſuch daily ſinnes, and I am polluted in euery thing I doe: I am many waies vncleane.

Sol. I will alſo ſaue you from

your vncleanneſſe. God will multiply pardon, he will forgiue vs, and comfort vs againſt our ſinnes after calling.

14. *Ob*. But how ſhall I beleeue all this? for I ſee, God hath plagued vs by famine, ſcourged vs with great want, which ſtill lies vpon vs.

Sol. I will call for the corne, and increaſe it, and lay no more famine vpon you, and I will multiply the fruit of the trees, and the increaſe of the field, &c.

15. *Ob*. But there is no condition on our part?

Sol. Yes, for all this ſhall be done vnto you, *when you remember your owne euill wayes, and your doings that were not good, and ſhall loath your ſelues for your iniquities and for your abominations.* Theſe comforts belong to vs, when we are throughly diſpleaſed with our ſelues for our faults. And beſides, *for all this muſt the Lord be ſought vnto*, we ſhall obtaine all, or any of theſe, but we muſt aske firſt, verſe 31.37.

CHAP. XIII.

Shewing how a godly man may comfort himſelfe againſt the feare of falling away.

Hitherto of the comforts againſt our daily infirmities. The conſolations againſt the feare of our falling away follow.

We may three waies comfort our ſelues againſt this feare, namely, if we conſider God, or Chriſt our ſelues.

1. In God there are two things of excellent obſeruation, both of them expreſt in the Scriptures. The firſt is, that he hath vndertaken to preſerue vs from falling away. The ſecond ſhewes vs diſtinctly, how he will

performe this.

For the firſt, that God will keepe vs from falling away, we haue foure things to aſſure vs.

Foure things may aſſure vs that God will keepe vs from falling away.

1 His promiſes.

Firſt, *the promiſes of God* directly to that end: for he aſſures vs, that *his Elect ſhall enioy the worke of their hands, and ſhall not labour in vaine*, Eſay 65. 22, 23. *The ſmoking wieke ſhall not bee quenched, nor the bruiſed reed broken*, Eſay 42. 3. *Not one of them ſhall bee lacking* in the whole flocke, Ierem. 23. 4. *God will build them, and not plucke them downe, he will plant them, and not pull them vp*, Ier. 24. 6. *He will conforme vs*, in and to the end, *that wee may bee blameleſſe in the day of our Lord Ieſus Chriſt: for God is faithfull, who hath called vs to the fellowſhip of his Sonne Ieſus Chriſt our Lord*.

1 Cor. 1. 8, 9.

2 His decree.

Secondly, the *Decree of God*, concerning which the Apoſtle ſaith, *That the foundation of God remaineth ſure: he knoweth who* *are his.* Though *Hymeneus* and *Philetus* fall away, yet none that call vpon the name of the Lord, and depart from iniquity, can euer be loſt, 2 *Tim.*2.19.

3 Three Attributes in God, viz.

Thirdly, the attributes of God: and ſo there be three things in God may wonderfully ſettle vs againſt this feare. The one is *his faithfulneſſe.* The other is *his power.* The third is *his immutable loue:* All three are laid to pawne for the performance of this preſeruation, and ſo pleaded in Scripture. For his faithfulneſſe, the Apoſtle thence concludes, that the godly ſhall be confirmed to the end, as was alleadged before, 1. Cor. 1.8, 6. and ſo he reaſoneth writing to the Theſſalonians: *The Lord is faithfull, who ſhall ſtabliſh you, and keepe you from euill,* 2 *Theſſ.*3.3. And of the power of God theſe places ſpeake, *wee are kept by the power of God to ſaluation,* 1 Pet.1.5. *I know* (ſaith *Paul*) *whom I haue beleeued, and I am per-*

His faithfulneſſe.

His power.

perſwaded that hee is able to keepe that which I haue committed to him againſt that day, 2 Tim. 1. 12. *Now vnto him that is able to keepe you from falling* (ſaith *Iude*) *and to preſerue you faultleſſe before the preſence of his glory, with exceeding ioy: to the onely wiſe God our Sauiour be glory, and maieſtie, dominion, and power, now and euer,* Iud. 24. And for the loue of God, that is vnchangeable, there is apparent proofe, *Whom he loueth, he loueth to the end,* Iohn 13. 1. ſo as wee may be confident in this, that *hee which hath begun a good worke in vs, will performe it till the day of Chriſt, Philip.* 1. 6.

His loue.

4 His ſeale.

Fourthly, we haue the ſeale of God for it, and he hath giuen vs earneſt, that we ſhall certainely enioy the inheritance purchaſed for vs. And thus euery one that beleeueth, is *ſealed by the holy Spirit of promiſe*, which is *our earneſt, Eph.* 1. 14, 15. and therefore, we ſhall be eſtabliſhed, 2 *Cor.* 1. 22.

Now for the ſecond; If any aske how God will doe this?

What God will doe to keepe vs from falling away.

I anſwer, that the Scripture ſhewes how this will be performed thus: For

1. *God will not caſt off his people*, he will neuer forſake his inheritance, Pſal. 94. 14. 1 Sam. 12. 22. *For the Lord loueth iudgement, and forſaketh not his Saints, and therefore they are preſerued for euer*, Pſal. 37. 28.

2. *God will put his feare into their hearts, that they ſhall not depart from him:* For this is his Couenant with his people, that *hee will not turne away from them, to doe them good, and he will put his feare into them, that they ſhall not depart from him*, Ier. 32. 40, 41.

3. To make all the ſurer, hee *will put his Spirit into them, which ſhall leade them into all truth, and cauſe them to keepe his ſtatutes, and to doe them*, Iohn 14. Ezech. 36.

4. He will vphold them, and order their waies, and keepe

their feet, that they fall not. *The ſteps of a good man are ordered by the Lord, and he delighteth in his way: Though he fall, he ſhall not vtterly be caſt downe: for the Lord vpholdeth him with his hand*, Pſal. 37.23, 24. *He holdeth our ſoule in life, and ſuffereth not our feet to bee moued*, Pſal. 66. 9. *He will keepe the feete of his Saints*, 1 Sam. 2. 9.

5. Laſtly, God will worke their workes for them, and continually aſſiſt them with his preſence, and bleſſings, *Eſa.* 26. *Ezech.* 36. *Phil.* 2. 13. And thus the comforts that we may gather from God.

Three things in Chriſt may comfort vs.

Now ſecondly, in Chriſt there are three things may miniſter much eſtabliſhment in our hearts againſt this feare.

1 His interceſſion.

1. His interceſſion: he hath ſpecially praied for vs, that God would *keepe vs from euill*, Iohn 17. and therefore is *able to ſaue vs to the vttermoſt, becauſe hee euer liueth to make interceſſion for vs*, Heb. 7. 15.

2 His office herein.

2. The conſideration of his office herein. It is his worke to bee *Omega* as well as *Alpha*; to bee the *finiſher* of our faith, as well as the *author* of it: He is the end as well as the beginning, *Reuel.* 21. 6. *Heb.* 12.2.

3 His power.

3. The power of Chriſt. *None can take vs out of his hand*, *Iohn* 10. and as was ſaid before, *he is able to ſaue vs to the vttermoſt*, Heb. 7.25.

Thus of the conſideration of Chriſt alſo.

3 Things in our ſelues may comfort vs.

Now thirdly, in our ſelues we may looke ypon three things, as we are in the eſtate of grace.

For firſt, we *are borne againe to a liuely hope of an immortall inheritance reſerued for vs in Heauen:* Our new birth intitles vs to Heauen, and it is kept for vs, and our *hope is liuely*, 1 *Pet.* 1.3.

Secondly, *our ſeede abideth in vs:* It cannot be blotted out. *He that is borne of God, ſinneth not, becauſe his ſeed remaineth in him*, 1 *Iohn*

1 *Iohn* 3. 9.

Thirdly, *eternall life* is begun in vs, *Iohn* 17. 3. Now if it be life eternall, how can it end? How can we fall away from it? Naturall life may end, but Spirituall life can neuer end.

Chap. IIII.

Promiſes that concerne Prayer.

Hitherto of Promiſes that concerne affliction. And in as much as my purpoſe was but to fence the godly man (ſettled in his iuſtification) againſt the grieuances which might befall him in reſpect of afflictions, during the time of this pilgrimage heere, I ſhall end with the diſcourſe of thoſe promiſes: ſauing that I will giue a taſte of the laſt ſort of promiſe, *viz.* ſuch as are encouragements to holy graces or duties.

I will not inſtance in the promiſes made to the loue of God, to meekeneſſe, to ſuch as ſeeke God, to the loue of the word, and the like: but onely I will open the promiſes made to the prayers of the godly, and the rather, becauſe Chriſtians are moſt troubled about their prayers.

Thoſe promiſes referred to 3. heads.

The promiſes that concerne prayer, may be reſtored to three heads; for either they are ſuch as aſſure vs that God will heare the praiers of his ſeruants; or they ſhew vs, what in prayer he will heare: or elſe they deſcribe the wonderfull goodneſſe of God in the manner how he will heare. For the firſt, that the Lord will certainely heare praier, theſe places of Scripture doe moſt comfortably aſſure vs.

Eſay 58.9. *Then ſhalt thou call, and the Lord ſhall anſwer: thou ſhalt cry, &c. he ſhall ſay, Here I am.*

Math. 21.22. *And whatſoeuer yee ſhall aske in prayer, if ye beleeue,* *ye ſhall receiue it.*

Iohn 14. 13. *And whatſoeuer ye aske in my name, that will I doe, that the Father may be glorified in the Sonne.*

1 Iohn 5. 14, 15. *And this is the aſſurance that we haue of him, that if we aske any thing according to his will, he heareth vs.*

And if we know that he heareth vs, whatſoeuer we aske, we know that we haue the Petitions that we haue deſired of him.

Iob 22. 27. *Thou ſhalt make thy prayer vnto him; and he ſhall heare thee, and thou ſhalt render thy vowes.*

Iob 33. 26. *He ſhall pray vnto God, and he will be fauourable vnto him, and he ſhall ſee his face with ioy, for he will render vnto man his righteouſneſſe.*

Pſal. 34. 15, 17. *The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.*

The righteous cry, and the Lord heareth them, and deliuereth them *out of their troubles.*

Pſal. 50. 15. *Call vpon mee in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie mee.*

Iohn 15. 16. *That whatſoeuer yee ſhall aske of the Father in my name, he may giue it you.*

Iohn 16. 23. *And in that day ſhall yee aske mee nothing: Verily verily I ſay vnto you, whatſoeuer yee aske the Father in my name, he will giue it you.*

For the ſecond, it may much comfort vs, if we conſider that God will not onely heare our praiers in generall, but our voice, *Pſal.* 5. 3. Our very deſires, *Pſal.* 10. 17. Our teares, *Pſalme* 39. 12. The very naming of Chriſt ſhall not be done without regard, 2. *Tim.* 2. 19. Our groaning, *Pſal.* 102. 20. When we are deſtitute of words to expreſſe our ſelues, our groaning, our teares, yea the very deſires of our hearts is an effectuall prayer to God. He doth not looke what wee doe ſay, but what wee ſhould ſay. If we come like little children, and but name our Fathers name, and cry, making moane, it ſhall bee heard.

3. But in the third point appeares the wonder of his compaſſion: For

1. God will heare without *deſpiſing their prayer*, Pſalme 102. 17.

2. He will *not reproach them*, nor hit them in the teeth with what is paſt, or their preſent frailties, *Iam.* 1.5.

3. He will *prepare their hearts* too; he will as it were helpe them to draw their petitions, *Pſal.* 10. 17.

4. He takes *delight in hearing* their prayers, *Prou.* 15.8.

5. He *lookes from Heauen* of purpoſe to heare their groanes, *Pſalm.* 102. 19, 20. *his eares are open*, there is not the leaſt impediment in his hearing, *Pſal.* 34. 15. It is his very nature to be a *God that*

that heareth prayers; It is not contrary to his diſpoſition, *Pſalme* 65.1,2.

6. He thinks thoughts of peace, to giue an end, and expectation, *Ier*.29.11,12,13.

7. He will be *plenteous in mercy*, to them that call vpon him, *Pſal*.86.5. *Iam*.1.5. He giueth liberally.

8. He will *anſwer them*, and ſometimes ſhew them *wonderous things*, *which they knew not*, Ier. 33.3.

9. He will refreſh them alſo with much ioy and comfort of heart: *He will be* many times *as the dew* vnto their hearts, *Iob* 33.26.

10. It is a ſingular compaſſion, that he will heare euery one that comes with petitions to him, he will acept no man: all ſhall be heard: *whoſoeuer asketh* ſhall haue, *Mat*.7.7. *Luke* 11.10.

11. It is yet more compaſſion, that God will heare them in all they aske, *whatſoeuer they deſire*

of him in the Name of Chriſt: They may haue what they will, *Marke* 11.24. *Iohn* 15.7.

12. *The Spirit ſhall helpe their infirmities*, when *they know not want to pray for as they ought*, Rom.8.26.

13. God will crowne the praiers of his Seruants with this honour, that they ſhall be the ſignes both of their ſanctification, and of their ſaluation, *Iohn* 9.31. *Rom.*10.13. If God heare their prayers, he will receiue them vp to glory.

14. Laſtly, The Lord ſhewes a wonderfull compaſſion in the very time of hearing prayer, he will heare *in the morning*, Pſal.5.3. In the very ſeaſon, *the due time*, when we are in trouble: yea ſo, as he will in our affliction in a ſpeciall manner let vs know, that he is our God, and that he will deliuer vs, *Zach.*13.9. *Pſa.*50.15. and 91.15. *He is ready to be found*, Pſal.46.1. *Dauids* praiers were

heard from the very firſt day hee made them, *Daniel.* 10. 12. Yea God will heare vs *while we ſpeake vnto him, and anſwer vs before we can expreſſe* our ſelues vnto him many times, *Eſay* 65.24. Yea the Lord heareth the prayers of his people, euen when they thinke they are caſt out of his ſight, *Pſalme* 31.22.

FINIS.

THE RVLES OF A HOLY LIFE.

OR,

A TREATISE CONTAINING
the holy order of our liues preſcribed in the Scripture,
concerning our

carriage
Towards God,
Towards men,
Towards our ſelues:

With generall Rules of Preparation,
that concerne either the helpes or
the manner of a holy
conuerſation.

By N. BIFIELD, late Preacher of
Gods Word at Iſleworth in
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To him that ordereth his conuerſation aright, will I ſhew the ſaluation of God.

LONDON,
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1633.

TO THE NOBLE AND RELIGIOVS Lady, the Lady *Mary Vere*, increaſe of ioy and peace in beleeuing.

MADAM,

IT was moſt truely ſaid by the Apoſtle of the Gentiles: *Godlineſſe is great gaine*; Importing thereby, that if a man would bee incited to the care to get any thing, for the profit might come thereby, it ſhould be godlineſſe. No skill in the world being comparable to that skill of being able to leade a godly life, for the ſure and ſpeedy, and matchleſſe gaine it will bring vnto a man. For (beſides that it only hath the promiſe of a better life) godlineſſe were to be deſired, and with all poſſible diligence to be ſought after, for the very gaine of it in this life. For (to omit the conſideration of the fauour it breedes with God, and the vnſpeakeable treaſures of the grace of Chriſt, which alwayes goe with it) it were to be deſired for the immediate effects it workes vpon men in it ſelfe. For if men loue themſelues, what ſhould they deſire more then that which tends to make themſelues perfect? What ſhould it aduantage a man to haue all things good about him, if himſelfe bee ill and vile? If men, that were onely guided by the light of nature, could (ſome of them) ſee clearely, that nothing was ſo good for a man, as to liue well (when yet they knew no other liuing well, then what was preſcribed in their naked and naturall Ethicks) then how much more happy muſt it bee for a man to liue a *Religious life*, by which he is brought more neere to God himſelfe, and farre aboue the condition of any naturall man? Yea if there were no more to be had by it, but the peace and reſt it brings vnto a mans heart, it were aboue all outward things to be deſired. For no man walkes ſafely, that walkes not religiouſly; nor can any actions of men produce any ſound tranquillity and reſt of heart, but ſuch actions as are preſcribed by true Religion. What ſhall I ſay? If for none of theſe, yet for it ſelfe were a godly life to be had in ſingular requeſt. For if men, with much expence of outward things, ſeeke but the skill of diuers naturall and artificiall knowledges, and thinke it worth their coſt but to be able to attaine theſe skils; how much more ought man to bee at the paines, yea and coſt too (if it were required) to get this admirall skill, to liue a religious life? This moſt gainefull ſubiect is entreated of in this little Volume. I may truely ſay, that almoſt euery ſentence in this little Treatiſe leads vs to much and rich treaſure, if the promiſes belonging to each dutie were annexed thereunto: And therefore no Chriſtian that loues his owne ſoule, ſhould thinke much of the paines of learning or practiſing theſe Rules.

I ſhall not need to exhort your Ladiſhip to the hearty care of thoſe things you haue beene taught of God (long ſince) to profit, and haue learned Ieſus Chriſt, as the truth is in him: your ſincere profeſſion and practice hath many witneſſes; and ſince you beleeued the Goſpel of Saluation, and were ſealed by the Spirit of promiſe, you haue a Witneſſe within your ſelfe, which will not faile in life or death to pleade your aboundant conſolation.

When I intreate of piety, righteouſneſſe, mercy, and temperance, I intreate of things you haue aboue many profited in.

I haue preſumed to dedicate theſe Directions to your Ladiſhip, and not without reaſon: You haue heard the preaching of them with ſpeciall attention, and haue bin a principall perſwader to haue them publiſhed for the common good. Being many wayes bound to acknowledge your Ladiſhip amongſt my beſt hearers and friends, I cannot but beſeech your Ladyſhip to accept of this ſmall teſtimonie of my vnfained obſeruance of your many prayſes in the Goſpell, and as a pledge of my thankefulneſſe of all your workes of loue to mee and mine.

The God of Glory, and Father of our Lord Ieſus Chriſt, make you abound yet more and more in all the riches of his grace in this life, and fill you with the comforts of the bleſſed hope of the appearing of Ieſus Chriſt.

Your Ladiſhips in the ſeruice of Ieſus Chriſt, to be euer commanded,

N. Bifield.

THE Contents of the whole Booke.

Chapter 1. page 441. to the 448.

THe Scope of the whole Booke, is, to ſhew briefly the chiefeſt Rules of life of all ſorts.

Some obiections againſt this courſe anſwered, and the warrant and profit of it ſhewed.

The eaſineſſe of the courſe, with ſome generall Directions.

Chap. 2. p. 448. to 470.

THe Rules are either generall or particular.

The generall Rules concerne either the helps to an holy life, or the manner of well-doing.

Hee that would prepare himſelfe to an holy courſe of life, muſt doe diuers things, and auoide diuers things.

The things he muſt doe are theſe:

1. *He muſt be ſure hee hath repented, and doth beleeue.*

2. *Hee muſt get knowledge how to doe well: and that he may attaine knowledge.*

1. *He muſt eſteeme it.*
2. *He muſt not conſult with fleſh and blood.*
3. *He muſt redeeme the time.*
4. *Hee muſt bee wiſe for himſelfe.*
5. *He muſt be ſwift to heare.*
6. *He muſt ſtudy onely profitable things.*
7. *Hee muſt ſtriue to increaſe in knowledge.*
8. *Hee muſt propound his doubts.*
9. *Hee muſt be rightly ordered towards*

towards his Paſtor, to pray for him, and obey him, and not diſcourage him.

3. *Hee muſt auoid ill companie.*

4. *Hee muſt reſolue to practiſe theſe rules.*

5. *Hee muſt order his outward calling ſo, as hee be freed from all needleſſe incumbrances.*

6. *He muſt keepe company with ſuch as doe liue well.*

7. *Hee muſt not be a ſeruant of man.*

8. *He muſt accuſtome himſelfe to the thoughts of the comming of Chriſt.*

9. *He muſt not regard what the multitude doth.*

10. *He muſt carefully remember, to be in all things thankefull to God.*

11. *He muſt ſtudy to be quiet.*

12. *He muſt be carefull to go on in a direct courſe.*

13. *He muſt reade the Scriptures daily.*

14. *He muſt be carefull to preſerue his firſt loue.*

15. *He muſt eſpecially ſtriue for ſuch good things as would make him more excellent in his place and calling.*

16. *He muſt be often in the duties of mortification.*

17. *He muſt obſerue the opportunity of well-doing.*

18. *He muſt be carefull of keeping the Sabbath.*

19. *He muſt often meditate of the examples of the godly that excell in holineſſe.*

20. *He muſt daily pray God to direct him.*

Chap. 3. p. 370. to 475.

Thus of what he muſt doe: what he muſt auoid followes: and ſo he muſt take heed,

1. *Of careleſneſſe.*
2. *Of raſhneſſe.*
3. *Of carnall confidence.*
4. *Of haſting to be rich.*

5. Of

5. *Of diſtruſtfull feares.*
6. *Of adding to, or taking from the Word of God.*
7. *Of contempt of reproofe.*
8. *Of beholding of vanity.*
9. *Of the beginning of ſinne.*

Chap.4.p.475.to 491.

NIne things to bee euer in our minds, that in generall concerne the manner of well-doing: for in all good workes wee muſt ſhew:

1.---- 1. *Zeale.*
2.----- 2. *Sincerity, which hath in it:*
Truth.
Reſpect to all Gods commandements.
A right end.
Obedience without obiecting.
Obedience in all companies.
2. *Conſtancie, when wee doe good.*
Without wearineſſe.
Without diſcouragement.

Without reſiſtance.

Without wauering.

Without declining.

4. Feare.

5. Simplicity: which is,

To reſt vpon the Word for the forme of holineſſe and happineſſe.

To be harmeleſſe.

To be ſimple concerning euill.

To loue goodneſſe for it ſelfe.

To be meeke and lowly minded.

So to feare God, as not to enuie the wicked.

6. Circumſpection, which hath in it,

A reſpect of leſſer commandements,

Abſtaining from appearance of euill,

Obſeruation of the circumſtances of things,

Vnrebukeableneſſe,

Auoyding euill when good might come of it,

7. Growth, which hath in it,

Abounding in goodneſſe.
Finiſhing of holineſſe.
Progreſſe.

8. *Moderation, to be neither iuſt nor wicked ouermuch, which is expounded at large.*

Chap. 5. p. 491. to 499.

T*Hus of the generall Rule: the particular rules concerne either God, or other men, or our ſelues.*

Our whole duty to God, concernes either his loue, or his ſeruice.

The loue of God muſt be conſidered either in the foundation of it, or in the exerciſe of it.

The foundation of the loue of God, is the knowledge of God.

The Rules about the knowledge of God, concerne either the right conceiuing of his Nature, or our acquaintance with God.

That we may conceiue aright of the Nature of God:

1. Wee muſt caſt out all likeneſſes.

2. We muſt ſtriue to conceiue of him according to his ſpeciall praiſes in his Word.

3. Wee muſt bring with vs the faith of the Trinity.

4. We may helpe our ſelues by the thinking of the Godhead in the humane Nature of Chriſt.

5. We muſt get cure for Atheiſticall thoughts.

That we may be acquainted with God.

1. Wee muſt prepare our hearts.

2. Wee muſt begge acquaintance by prayer, praying with all our hearts, and early, and conſtantly.

3. Wee muſt giue our ſelues to God.

Chap. 6. p. 499. to 515.

T*Hus of the foundation of the loue of God: the Rules that con-*

concerne the exerciſe of our loue to God, either ſhew vs how to manifeſt our loue to God: or how to preſerue it.

Wee manifeſt our loue to God,

1. By auouching him to bee our God.

2. By prouiding him a place to dwell with vs.

3. By louing Ieſus Chriſt.

4. By walking with him, which hath fiue things in it.

5. By honoring God: and wee honour him,

By ſeeking his kingdome firſt.

By open profeſſion of his Truth.

By grieuing for his diſhonour.

By directing all our actions to his glory.

By ſuffering for his ſake.

By honouring ſuch as feare him.

By hating his enemies.

By ſpeaking of his truth with all reuerence.

By free-will offerings.

By praiſing him: where di-

uers Rules.

6. By truſting in him: and this truſt in God we ſhew:

By relying upon his mercy for our ſaluation.

By committing all our workes to his bleſſing.

By beleeuing what he ſaith.

By ſtaying upon him in all diſtreſſes, praying to him, and caſting our care upon him, and relying upon his helpe,

Without leaning to our owne underſtanding,

Without murmuring,

Without feare,

Without care,

Without uſing ill meanes.

7. By obeying him.

In the manner alſo of our manifeſting our loue to God, wee muſt doe it,

1. With feruency.

2. With feare: and our feare of God we ſhew,

By awfull thoughts of God.

By departing from euill.

By all reuerence of minde.

By not fearing men.

By remembring his preſence.

By trembling at his Iudgements.

By humility in the vſe of his Ordinances.

By the reuerend vſe of his very Titles.

Chap.7.p.515. to 522.

THus of the manifeſtation of our loue to God, for the preſeruation of our loue to God.

1. *We muſt ſeparate our ſelues from all others to be his.*

2. *We muſt beware that we forget not God.*

3. *Wee muſt edifie our ſelues in our holy faith.*

4. *Wee muſt pray in the holy Ghoſt.*

5. *Wee muſt waite for the comming of Chriſt.*

6. *Wee muſt ſeeke his ſpeciall preſence in his Ordinances.*

7. *We muſt preſerue the Truth*

his

he hath deliuered to vs.

8. Wee muſt ſtudy his prayſes.

9. Wee muſt ſtudy to reioyce in God, which containes in it 4. things: where eight rules to obtaine this ioying in God.

Chap. 8. p. 522. to 525.

THus of our loue to God: his ſeruice followes, and the rules about the ſeruice of God, concerne either the parts of his ſeruice, or the time of it.

The rules that concerne the parts of Gods worſhip, are either generall to all parts, or ſpeciall.

Nine things to be remembred in all parts of Gods worſhip:

1. Preparation.
2. Godly feare.
3. Penitency.
4. Griefe that others ſerue not God.
5. That all be done in the name of Chriſt.

6. Precedency before other buſineſſes.

7. That wee ſerue him with all our hearts.

8. Deſire to pleaſe him.

9. Deteſtation of what might draw vs from his ſeruice.

Chap. 9. p. 525. to 531.

THe ſpeciall Rules concerne either his publike ſeruice, or the particular parts of his ſeruice: Vnto the publike ſeruice,

All muſt come,

With ſpeciall reuerence,

And zeale: and this zeale to be ſhewed ſixe wayes,

And with our conſent,

With ſpeciall gladneſſe before God,

And truſting in his mercy,

And thankefulneſſe for all ſucceſſes.

Chap. 10. p. 531. to 536.

THe ſpeciall parts of Gods worſhip, are,

1. *Hearing: where the rules concerne us.*

1. *Before hearing.*

A reſolution to deny our owne wits and affections.

A meeke and humble ſpirit.

2. *In the time of hearing:*

Speciall attention.

Proving of the doctrine.

3. *After hearing:*

1. *Meditation.*

2. *Practice.*

Chap. 11. p. 536. to 543.

2. THe *Sacraments, which are, either Baptiſme or the Lords Supper.*

Concerning Baptiſme wee haue divers things to doe:

1. *About our children to preſent them to Baptiſme,*

In due time.

In faith.

With thankefulneſſe.

2. About our ſelues, to make vſe of our owne Baptiſme.

In caſe of doubting.

In the caſe of temptation to ſinne, where our Baptiſme ſerues for vſe three wayes :

In the caſe of doubting of our perſeuerance.

3. About others to acknowledge the Baptized.

Chap.12.p.543.to 546.

Concerning the Lords Supper, we are charged with,

1. Examination.

2. The diſcerning of the Lords Body.

3. The ſhewing forth of the death of Chriſt.

4. The vowes of louing the godly.

5. Reconciliation.

6. Vowes of holy life.

Chap. 13. p. 547. to. 550.

3. P*Rayer, about which the Rules are,*

1. Thy words muſt be few.

2. Thy heart muſt be lifted vp: which hath three things in it: vnderſtanding, freedome from diſtractions, and feruency.

3. Thou muſt vſe all manner of prayer.

4. Thou muſt perſeuere in prayer.

5. Thou muſt be inſtant, without fainting or diſcouragement.

6. With ſupplications for all ſorts.

7. In all things thou muſt giue thankes.

Chap. 14. p. 650. to 554.

4. R*Eading the Scriptures: the rules are:*

1. Reade daily.

2. Meditate of what thou readeſt.

3. Conferre vpon it.

4. Reſolue to obey.

Chap.

Chap.15.p.554.to 555.

5. S*inging of Pſalmes: the rules are,*
1. *Teach one another by Pſalmes.*
2. *Sing with the heart.*
3. *Sing with grace.*
4. *Make melody to the Lord.*

Chap.16.p.555.to 558.

6. V*owes: the rules are,*
1. *Before thou vow, conſider.*
2. *When thou haſt vowed, defer not to pay.*

7. *Swearing: the rules are,*
1. *Sweare not by any thing which is not God.*
2. *Sweare in truth.*
3. *Sweare in judgement.*
4. *Sweare in righteouſneſſe.*

Chap.17.p.558. to 560.

8. F*aſting: the rules concerne,*
1. *The ſtrictneſſe of the abſtinence.*

2. The humbling of the ſoule.

Chap. 18. p. 560. to. 565.

Hitherto of the parts of Gods worſhip. The time followes, which chiefly is the Sabbath: and the rules about the Sabbath, concerne,

1. The preparation to it:
End thy worke.
Auoide domeſticall vnquietnes.
Clenſe thy ſelfe.

2. The celebration of it, where is preſcribed,

1. Reſt from all worke.
2. Readineſſe and delight.
3. Care and watchfulneſſe.
4. Sincerity to be ſhewed.
By doing good workes with as much care as our owne.
By obſeruing the whole day.
By auoiding the leſſer violations of the Sabbath.
5. Faith, by truſting vpon his bleſſing.
6. Diſcretion.

Chap. 19. p. 566. to 570.

HItherto of the Rules that concerne our carriage towards God. Towards man followes: and ſo either towards all men, or towards ſome men.

The Rules that order vs in our carriage towards all men, concerne either righteouſneſſe or mercy.

The Rules that concerne righteouſneſſe, either order vs in company or out of company.

In company, we muſt be ordered, either in reſpect of Religion, or the ſinne of others, or the way how to carry our ſelues inoffenſiuely.

For matter of Religion, looke to it,

1. That thou take not vp the name of God in vaine.

2. That thou auoid vaine ianglings, about doubtfull diſputations, or curious queſtions, or vnprofitable reaſonings.

3. If thou be asked a reaſon of thy hope, anſwer with all reuerence and meekeneſſe.

4. Let thy communication bee yea, yea, and nay, nay.

Chap. 20. p. 570. to 574.

AS for the faults of others,

1. Iuſtifie not the wicked, nor condemne the righteous.

2. Conuerſe without iudging.

3. Walke not about with tales.

4. Reproue, but hate not.

5. Paſſe by frailties.

6. Giue ſoft anſwers.

Chap. 21. p. 574. to 582.

THat thou mayeſt conuerſe inoffenſiuely, thou muſt looke to three things, humility, diſcretion, and purity.

Vnto the humility of thy conuerſation, belong theſe rules.

1. Be ſoft, ſhew all meekeneſſe to all men.

2. Hearken to the words of thoſe that are wiſe.

3. Stand not in the place of great men.

Unto the diſcretion of thy conuerſation, belong theſe rules.

1. Speake what is acceptable.

2. Auoid thoſe that cauſe diuiſions.

3. Make no friendſhip with the angry man.

4. In the euill time be ſilent.

5. And communicate not thy ſecrets.

6. Withdraw thy foot from thy neighbours houſe.

7. Reſtraine thy paſsions.

8. Bleſſe not thy friend with a loud voice.

Vnto the purity of thy conuerſation, belong theſe rules:

1. Refraine thy tongue from euill.

2. Eſpecially auoid filthy ſpeaking, fooliſh talking and ieſting.

3. Auoid reuelling and drinking.

Chap. 22. p. 582. to 984.

OVr of company.

1. Conceiue loue to all men.

2. Pray for all ſorts of men.

3. Pro-

3. Prouide to liue,
Honeſtly, without ſcandall.
Iuſtly, without deceit.
Peaceably, without ſtrife.

Chap. 23. p. 584. to 592.

Thus of righteouſneſſe. Mercy followeth: and unto Mercy is requiſite,
1. Willingneſſe.
2. Labour.
3. Liberality.
4. Humility to be ſhewed fiue wayes.
5. Faith, in two reſpects.
6. Diſcretion, in foure reſpects.
7. Sympathie.
8. Sincerity, in fiue things.

Chap. 24. p. 592. to 601.

Thus of the Rules that order our carriage toward all men.
Towards ſome men, followes: as they are either wicked, or godly.
As for the wicked.

1. Hold no needleſſe ſociety with them.

2. When thou muſt needes come into their company, carry thy ſelfe wiſely, that thou mayeſt, if it be poſſible, win them: and to the end, ſhew,

1. Thy mortification.

2. Reuerend ſpeech in matters of God and Religion.

3. Meekneſſe of wiſedome.

4. Reſeruedneſſe, in eight things.

5. Mercy.

6. Vndauntednes in a good cauſe.

7. Patience.

8. Loue to thy enemies.

Chap. 25. p. 601. to 608.

T*Hus of our carriage towards wicked men. In our carriage towards the godly, the ſumme of all is, Walke in loue: and the particular Rules concerne either the manifeſtation of our loue unto them, or the preſeruation of loue to them.*

Sixe wayes to manifeſt our loue to the godly.

1. *By courteſie.*
2. *By receiuing them.*
3. *By bearing their burthens.*
4. *By prouoking them to good duties.*
5. *By faithfulnes in their buſines.*
6. *By employing our gifts for their good.*

Chap. 26. p. 608. to 613.

FOr the preſeruation of our loue to the godly, ſome things are to be done, and other things to be auoided.

The things to be done, are,

1. *Labour to be like-minded.*
2. *Follow peace.*
3. *Couer their nakedneſſes.*
4. *Confeſſe your faults one to another.*

Chap. 27. p. 613. to 618.

TEN things to be auoided:

1. *Suites in Law.*
2. *Diſſimulation.*
3. *Conceitedneſſe.*

4 *Reioycing in iniquitie.*

5 *The minding of our owne things.*

6 *Fickleneſſe.*

7 *Vaine-glory.*

8 *Iudging.*

9 *Euill words and complaining.*

10 *The forſaking of their fellowſhip.*

Chap. 28. p. 618. to 622.

Other Rules which concerne onely ſome of the godly.

1 *Such as are falne.*

2 *Such as are weake.*

3 *Such as are ſtrong.*

4 *Such as are eſpecially knit to vs in friendſhip.*

1 *Thoſe that are falne, are either falne from God, or from thee; from God, either groſſely or by infirmitie; and ſo are guiltie of foule vices, or extreme omiſſions.*

1 *Warne them, and reproove them.*

2 *If they mend not, auoid them.*

3 *If they repent, forgiue them.*

Toward ſuch as are falne from

thee, by treſpaſſing againſt thee, obſerue theſe rules:

1. Either ſpeake not of it, or ſo, as thou vexe not at it.

2. In great wrongs, two things are to be done.

Firſt, When the treſpaſſe is ſecret, reprooue him priuately: if he mend not, reprooue him before witneſſe: If he yet mend not, make the Church acquainted with it: If hee will not then amend, hold him as an Heathen or a Publican.

Secondly, If he repent, forgiue him, as often as he ſaith, it repenteth him.

Chap. 29. p. 622. to 625.

TOwards ſuch as are weake.

1. Wee muſt not intangle them with doubtfull Diſputations concerning Ceremonies, or things indifferent.

2. Wee muſt beare with their weakeneſſes.

3. We muſt not offend them.

5. We maſt encourage and comfort them.

5. In things indifferent, we muſt ſuffer a little reſtraint of our owne liberty, to pleaſe them.

6. Towards ſtrong Chriſtians.

First, we muſt acknowledge them.

Secondly, We muſt ſet their practice before vs, as examples of imitation.

Thirdly, Wee muſt ſubmit our ſelues to them, to haue their iudgements in all doubtfull things.

Fourthly, How we may carry our ſelues towards our ſpeciall friend.

1. Neuer forſake him.

2. Giue him hearty counſell.

3. Be friendly to him.

4. Communicate thy ſecrets to him.

5. Loue him with a ſpeciall loue.

Firſt, As thine owne ſoule.

Secondly, At all times.

Thirdly, It muſt be a ſincere loue that lookes not for bribes.

Fourthly, It muſt be ſuch a loue as will reach to his poſterity, if need be.

Chap. 28. p. 625. to 631.

R*Ules that concerne our ſelues, are of two ſorts.*

1. *Either our generall, or particular calling.*

Concerning our generall calling.

1. *Our Faith.*
2. *Our Repentance.*
3. *Our Hope.*

1. *Concerning our Faith, wee muſt be expert in the Catalogue of Promiſes, that concerne infirmities, mentioned in the third Treatiſe. Our iudgement muſt bee eſtabliſhed particularly in the Doctrine of the Principles expreſſed in the fiſt Treatiſe.*

2. *Concerning our Repentance, one Rule is of ſingular vſe, and that concernes the Catalogue of preſent ſins, mentioned in the firſt Treatiſe.*

3. *Concerning our Hope, foure things.*

1. *Wee muſt pray earneſtly for the knowledge of the great glory is provided for vs.*

2. *Wee muſt vſe all diligence to perfect our aſſurance of Heauen when we dye.*

3. *Wee muſt accuſtome our*

thoughts to the dayly contemplation of Heauen, that our conuerſation may be in Heauen.

4. *We muſt ſtriue to enable our ſelues for the expectation of the comming of Ieſus Chriſt, and to be able to waite for his comming.*

Chap. 31. p. 631. to 636.

SEuen things to be auoided in our particular calling.

1. *Slothfulneſſe.*
2. *Vnfaithfulneſſe.*
3. *Raſhneſſe.*
4. *Paſſion or perturbation.*
5. *The temptations of our calling*
6. *Worldlineſſe.*
7. *Prophanneſſe.*

Chap. 32. p. 636. to 640.

HOw we muſt carry our ſelues in affliction.

Eight things to be auoided.

1. *Diſſembling.*
2. *Shame.*
3. *Impatience.*
4. *Diſcouragement.*
5. *Truſt in carnall friends.*
6. *Perplexed cares.*

7. Sudden feares.

8. Careleſneſſe of thy wayes.

Fiue things to be done in the time of affliction.

1. We muſt pray, and call vpon the Name of the Lord.

2. We muſt beare our croſſe with patience and contentation.

3. We muſt vſe all good meanes for our deliuerance.

4. We muſt be ſure to ſhew our truſt in God, and caſt our burthen on the Lord.

5. We muſt ſhew our obedience to God foure wayes.

First, By ſubmitting our ſelues to Gods will.

Secondly, If we iudge our ſelues, and acknowledge our ſinnes to God.

Thirdly, if we be conſtant in the good wayes of godlineſſe.

Fourthly, if we learne more righteouſneſſe, and are made by our croſſes to doe holy duties with better affections.

CHAP.

Chap. I.

Containing the Preface, which ſhewes the drift, warrant, profit and vſe of the enſuing Treatiſe.

The ſcope.

THE onely thing intended in this Treatiſe is, to collect for thy vſe (Chriſtian Reader) thoſe directions ſcattered here and there in the Scripture, which may, throughout the whole courſe of thy life, tell thee, what thou muſt do in the right order of thy conuerſation: how thou ſhouldeſt behaue thy ſelfe *towards God*, and how thou ſhouldeſt carry thy ſelfe *towards men*, in all the occaſions of thy life: *in company, out of company*: in all duties either of *righteouſneſſe* or *mercy:* and how thou ſhouldeſt diſpoſe of thy ſelfe *in affliction*, and *out of affliction*, at all times.

The warrant.

And thou mayeſt be the more encouraged to ſtudy and practiſe theſe rules, becauſe thou haſt the moſt expreſſe and apparant Word of God to warrant and require thy obedience herein.

Be not ſo profane, as to thinke, that here is more to doe then neede, or that I burthen the liues of Christians with a multitude of vnneceſſary Precepts, and ſo make the way harder then it is: For I require thy obedience in nothing thou haſt not reaſon to be perſwaded to be enioyned thee by the pure Word of God: and thou muſt know to the confuſion of thy ſecuritie, that he that will walke ſafely, muſt *walke by rule*, Gal. 6. 16. He is yet *in darkeneſſe, and walkes on in darkeneſſe*, and ſees not what he doth, or whither he goeth, that doth not make *the Word*

Word of God the light vnto his feet, and the Lanterne vnto his paths, Pſa. 119. There is an holy *order of life* commended in the godly, Col. 2.5. And Gods promiſes are made to ſuch as *will diſpoſe of their whole wayes aright.* A looſe conuerſation is an ill conuerſation; and if euer we would *ſee the ſaluation of God*, we muſt be at the paines to diſpoſe of our wayes, and to ſee to it, that we diſpoſe of our wayes aright, *Pſal.* 50. *vlt.*

The profit of the courſe.

The benefit thou maieſt reape by this Treatiſe, is much euery way, if the fault be not in thy ſelfe: for here thou mayeſt briefly behold the ſubſtance of a godly life; thou mayeſt in a ſhort time informe thy knowledge in that great Doctrine of practicall Diuinity: But eſpecially thou mayeſt by the helpe of this Treatiſe, ſee a ſound way how to beautifie thy owne conuerſation, with the addition of diuers rules, which perhaps,

haps, hitherto thou haſt not taken notice of: God hath promiſed *much peace*, and comfort vnto *ſuch as will walke according vnto rule*, Gal. 6. 16. Ye he hath promiſed, *that they ſhall ſee the ſaluation of God, that diſpoſe their way aright*, Pſal. 50. *vlt.* It is true, it is a greater labour to trauell in the way, then to ſhew it; but yet it is a greater benefit to be ſhewed the way. Howſoeuer, it may not be denied, but it is a greater glory to obſerue theſe Rules, then to know them, or preſcribe them.

It may be thou wilt obiect, that the Rules are ſo many, thou canſt neuer remember them, and ſo not profit by them. I anſwer:

The eaſineſſe of the courſe.

If I haue made the Rules no more in number then God hath made them in his Word, thou mayeſt not finde fault with me.

Secondly, No man that is to learne any Trade or Science, but he meeteth with more directions then he can on the ſudden reach to, or practiſe, and yet he reiects not his Trade or Science, becauſe in time he hopes to learne it all. Would we put on a reſolution to ſerue a Prentiſhip to Religion, and to worke hard one ſeuen yeeres: Oh what a worke would we diſpatch! How many Rules and knowledges would we grow skilfull in! But alas, after many yeeres profeſſion of Chriſtianity, the moſt of vs, if all were put together, haue not done the worke that might haue beene done in few dayes.

Marke this direction.

Thirdly, I anſwer, that it is not neceſſary thou ſhouldeſt lay all theſe Rules before thee at once, but marke out certaine choiſe Rules, ſo many as thou canſt well remember, and ſtriue, by daily practice, to bring thy ſelfe to ſome kinde of dexterity in obſeruing them. There be ſome Rules of each kinde, which, if thou be a true Chriſtian, thou knoweſt and obſerueſt alreadie: Theſe thou mayeſt continue to obſerue ſtill, without loathing thy memory about them. Now if thoſe be omitted, then conſider of the reſt that remaine, which of them doe moſt concerne thee, or would moſt adorne thy practice and profeſſion, or are ſuch as thou neuer hitherto didſt make conſcience of: Extract or marke out ſo many of thoſe at that time, as thou wouldeſt in daily practice ſtriue to attaine, and when thou haſt learned them, then goe on, and preſcribe to thy ſelfe new Leſſons. To a carnall minde all the way of godlineſſe is impoſſible, but to a godly and willing mind, all things through the power and aſſiſtance of God are poſſible, God will accept thy deſire and endeauour, and will adde ſtrength and might, and encourage thee in all his wayes. By prayer thou mayeſt forme any grace in thee, by reaſon of the power the Lord

Ieſus hath to preuaile for any thing thou doeſt aske the Father in his name.

The laſt benefit may come to thee, if thou daily reade theſe directions, is that they will quicken thee to a great care of well-doing, and giue thee cauſe to *walke humbly with thy God*, and abaſe thy ſelfe for thine owne inſufficiency. *The Lord giue thee underſtanding in all things*, and *unite thy heart unto his feare alwaies*, that thou mayeſt *obſerue to doe*, as he commandeth thee, *and not turne from the good way all the dayes of thy life.*

CHAP. II.

Containing ſuch Rules as in generall, men muſt take notice of, as preparations and furtherances to a godly life.

The rules of life are either generall or particular.

THE Rules of a holy life may be caſt into two rankes: the firſt containing ſuch rules as are *Generall*: and the other, ſuch as are *Particular*.

The generall rules concerne either, The helps to a godly life.

The *generall rules* are likewiſe of two ſorts: ſome of them concerne certaine *generall Preparations, helpes, or furtherances* to an holy life, without which men in vaine begin the cares or endeuours of a reformed life. And ſome of them comprehend thoſe neceſſary rules which are to be obſerued in the manner *of doing* all holy duties, and ſo are of ſingular vſe to be alwayes remembred, when wee goe about any ſeruice.

Or ſecondly, the manner of wel-doing.

Who ſo will addreſſe himſelfe to an holy courſe of life.

Of the firſt ſort there are many rules; for they that will addreſſe themſelues to order their conuerſation aright, muſt be ſoundly carefull in the obſeruation of theſe directions following.

1. Hee *muſt examine himſelfe* about his *faith* and *repentance*; he muſt bee ſure hee is reconciled to God, and hath truely repented himſelfe of his ſinnes, 2 *Cor.* 13. 5. For vnleſſe he be a *new creature*, he is *no creature*, but a *dead man*, and ſo vtterly vnable for the practice of theſe rules following: And *without God wee can doe nothing*; and without God we are, till we liue by faith. Beſides, the pollution of our hearts or liues drawne vpon vs by the cuſtome of ſinne paſt and preſent, will ſo infect all we doe, that it will bee abominable to God, and ſo loſt labour.

This is the firſt Rule.

2. His next care muſt be to *learne* the *knowledge* of the rules

of life. We can neuer practiſe what we know not; and therefore our next care and paines muſt be to get the knowledge of Gods wayes diſtinctly and effectually into our heads and hearts. Our direction muſt not be in our bookes, but in our heads: and a Christian muſt haue his rules alwayes before him, that ſo he may *walke circumſpectly*, by line and leuell, Epheſ. 5. 15. *underſtanding the will of God* in what he is to doe. *Hee is the way of life, that hath and keepeth inſtruction* how to liue, Prouerbs 10. 17. whereas he *that will not* be at the paines of *getting inſtruction, erreth*, as *Salomon* ſaith: And therefore we muſt *take faſt hold of inſtruction, and not let her goe, but keepe her: for ſhee is our life*, Prou. 4. 13. Knowledge then, of neceſſity muſt be had, or in vaine we goe about to liue well. Now this is ſuch a rule, as muſt not ſlightly be paſſed ouer: and it is not enough thus in generall to require knowledge, but withall I would ſhew certaine choiſe rules to be obſerued by vs, if wee would take a ſound courſe to attaine knowledge. He then that would proſperouſly ſeeke ſound knowledge, muſt remember theſe directions.

And hee that would proſper in ſeeking knowledge muſt obſerue nine Rules.

1 He muſt eſteeme knowledge.

First, hee muſt *eſteeme knowledge*, and labour to frame his heart to an high eſtimation of it, accounting it as a *great treaſure*, accounting the *getting of wiſedome aboue all gettings*, Prou. 4. 7. We muſt *ſeeke for knowledge as for ſiluer, and ſearch for her as for treaſure*, and then with wonderfull ſucceſſe *ſhall we underſtand the right feare of the Lord*, Prou. 2. 4, 5. elſe our labour will be blaſted and fruitleſſe, if we bring meane thoughts to the exerciſe of directions for the attaining of knowledge.

2 He muſt not conſult with fleſh and blood

Secondly, he muſt take heed that *he conſult not with fleſh and bloud*, *blood, Gal.* 1.16. He muſt not regard other mens opinions, or his owne carnall reaſon, but reſolue to *giue glory to God and his Word,* as willing to beleeue or doe whatſoeuer the Lord ſaith vnto him.

3 He muſt redeeme the time.

Thirdly, he muſt *redeeme the time, Epheſ.* 5.16. Inaſmuch as he hath loſt ſo much time paſt, hee muſt now prouide to allow himſelfe conuenient and certaine time to be ſpent this way for the attaining of knowledge; elſe to ſtudy by ſnatches and vncertainely, will be to little or no purpoſe. To complaine of ignorance, will not ſerue the turne; nor will the pretence of worldly buſineſſe excuſe vs: and therefore we muſt *buy ſo much time* of our occaſions, as may be competent for the ſupply of our wants in knowledge.

4 He muſt be wiſe for himſelfe.

Fourthly, in ſeeking knowledge, *he muſt be wiſe for himſelfe, Prou.* 9. 12. He muſt ſtriue to *vnderſtand his owne way*, ſo to be carefull to know the generals about

bout Religion, as his ſpeciall care be in all things to referre what he reades or heares, to the particular directions of his owne ſoule. This is a rule of ſingular vſe, if it could be beaten into mens heads; and for want of this, many Chriſtians, after long paines and much time ſpent, haue beene found exceeding ignorant.

5 He muſt be ſwift to heare.

Fifthly, he muſt *bee ſwift to heare*, Iames 1. 19. with all frequency and attention, making vſe of the publike miniſtery, ſtriuing with his owne heart againſt deadneſſe and drowzineſſe, and remoouing all impediments might be caſt in his way from the world or his worldly occaſions, obſeruing all opportunities for hearing, eſpecially when he ſeeth the heart of his Teacher enlarged, and the power of doctrine more then at other times or in other things.

6 He muſt only ſtudy profitable things.

Sixthly, he muſt *auoide vaine queſtions, and fruitleſſe contemplations,* *tious*, Tit.3.9. 1 Tim.6.20. 2 Tim. 2.23. When the light of doctrine was ſo great in the Primitiue times, this was one practice of Satan, to draw aſide the ſtudies of Chriſtians from neceſſary and ſolid truths, to Genealogies, or quarrels about words or vaine controuerſies, falſly called *oppoſitions of ſcience*. We muſt therefore be warned of this *method of Satan*; and till we know cleerely the wayes of life, allow our ſelues no time for more remote ſtudies, or fruitleſſe controuerſies. What riches of knowledge might ſome Chriſtians haue attained to, if they had ſpent the time (they haue employed about controuerſies, genealogies, and generall knowledge) in the ſound building of themſelues vp in ſuch things as their ſoules apparently ſtand in neede of?

7 He muſt ſtriue to increaſe in knowledge

Seuenthly, he muſt not reſt ſatisfied with a ſmall meaſure of vnderſtanding; he muſt not giue ouer when he hath gotten a little knowledge more then he had: he muſt deſire to *increaſe in knowledge*, and neuer be well pleaſed with himſelfe, while he is but a *childe in vnderſtanding*, 1 Cor. 14. 20.

8 He muſt propound his doubts.

Eighthly, he muſt *enquire and take counſell*, he muſt propound his doubts daily and carefully. He that would know much, muſt aske much; he muſt breake off that wretched ſilence he is prone to, and prouide, if it be poſſible, to enioy the fauour of ſome one or moe, that are able to reſolue his doubts from time to time. This rule hath incredible profit in it, if it be rightly practiſed, Prou. 15. 12. and 20. 17, 18. and 27. 9.

9 He muſt be rightly ordered towards his Paſtor.

Ninthly, and laſtly, he muſt *be rightly ordered in reſpect of his Paſtor*. For the principall meanes of knowledge, is aſſigned of God to be in the miniſtery of his ſeruants: and therefore if we would at-

attaine knowledge, we muſt diſpoſe our ſelues aright towards our Teachers;and to this end we muſt looke to it.

1 To pray for him.

Firſt, that we *pray for them*, that their *word may runne and haue free paſſage*; and that God would make them able to *open vnto vs the myſteries of his will*, 2 Theſſ. 3.1,2. Col 4.3. Eph.6.19.

2 To obey him.

Secondly, we muſt *keepe their directions*, and make conſcience of it to be carefull to *obey them*, in what they command vs in the Lord, 1 *Cor*.11.2.

Thirdly, we muſt *take heed of diſcouraging them:* for this is not *profitable for vs*. For the more cheerefull and comfortable their hearts are, the more apt they are to finde out profitable things for vs, *Heb*.13.17,18. 1 *Cor*.16.10, 11.

And thus of the firſt and ſecond rule.

The 3.rule. He muſt get out of euill company.

Thirdly, he that would redreſſe his wayes aright, muſt *get out*

out of the way of wicked men: he muſt giue ouer ill company, and ſequeſter himſelfe from the counſell and ſociety of carnall and prophane perſons. The neceſſity of this rule is, both proued and vrged in theſe and many other Scriptures; *Prou.*4.14. *Pſal.*1.1. 2 *Cor.* 6.17. *Epheſ.*5.7,8.

Hee muſt reſolue to practiſe.

Fourthly, hee muſt bring a minde full of care, and deſire, and *reſolution to practiſe* the rules which he hath learned them: he muſt, as the phraſe is, *obſerue to doe Gods will, Deut.*5.32. He muſt be *watchfull* and diligent; he muſt *ponder vpon the wayes of God*, bewaring leſt he either *neglect or forget to doe them, Deut.*6.17. and 32.46. and 8.11. 1 *Cor.*16.13. *Prou.*4.26. We muſt *follow after righteouſneſſe*, 1 *Tim.*6.11. and *binde directions as ſignes vpon our hands, &c. Deut.* 6. 8. If wee could be thus awakened, this rule would breed vs vnſpeakable good in our conuerſation.

Fifthly,

5 He muſt ſettle his outward eſtate.

Fifthly, he muſt endeauour to ſettle his head and his eſtate, in reſpect of his worldly affaires. It is a ſingular helpe to godlineſſe, to reduce our outward callings in order: and euery dayes experience ſhewes, that confuſions in worldly buſineſſe breede miſerable neglect in Gods ſeruice. And therefore he that would profit in an orderly courſe of life, muſt prouide to *vſe the world ſo, as he may ſerue the Lord without diſtraction*. He that would *runne a race, abſtaineth from all things* that might encomber him. *No man that warreth, intangleth himſelfe with the affaires of life, that he may pleaſe him who hath choſen him to bee a ſouldier.* And therefore we may not thinke it much, if in our ſpirituall courſe God lay ſome reſtraint vpon vs, in reſpect of the cares and encombrances in our outward callings, 1 *Cor.* 7. 29, 35, &c. 2 *Tim.* 2. 4. 1 *Cor.* 9. 25.

Sixthly,

Sixtly, hee muſt *walke in the way of good men*, both ſetting before him their practice, as patternes of imitation, as alſo by *conuerſing* with them, that thereby hee may gather encouragement, and helpe in well-doing. He is deceiued, that thinkes to *goe alone*, and yet go proſperouſly in the courſe of a godly life: He may profit, and learne by many things he heareth, receiueth, and ſeeth among the godly, Prou. 2. 20. Phil. 4.8,9.

6 He muſt keep company with the godly.

Seuenthly, he muſt *not bee the ſeruant of men*, 1 Cor. 7. 23. Other mens humours muſt not be the direction of his practice. He muſt ſo depend vpon perſons by hopes to get any thing by in this world, as he be not thereby hindered in workes of Religion, knowing, that he is *Chriſts freeman*.

7 He muſt not be ſeruant of mẽ.

He muſt *haſte to, and looke for the comming of Ieſus Chriſt*, 2 Pet. 3. 12. He muſt often remember

8 He muſt looke for the cõming of Chriſt.

his latter end, and daily ſet before his eyes the comming of *Chriſt*, ſtriuing to ſtirre vp in his heart the deſire after Chriſt, praying for it, and diſpatching thoſe workes that may prepare him thereunto. The remembrance of our accounts in the day of Chriſt, will wonderfully quicken men to the care of well-doing; and the cauſe of viciouſneſſe, and miſerable neglect, and procraſtinations of many, is, their forgetting of their latter end. A great reaſon why the directions about godlineſſe are not entertained, is, becauſe men *put far away from them the Day of the Lord*: whereas the remembrance of the reuelation of Ieſus Chriſt, would put ſpirit and life into vs. He dares not ſay from the heart, Come, Lord Ieſus, come quickly, that is not reſolued diligently to worke the workes of Chriſt.

9 He muſt not regard.

9. He muſt not ſtay for company,

pany, but rather chooſe to runne alone; or with a few, then hazzard the loſſe of the Crowne. Our life is a race, and as in a race men ſtay not for company, but ſtriue who may runne formoſt: ſo it is in the race of godlineſſe: *He muſt ſo run, that he may obtaine*, he muſt ſet out with the firſt, and runne as it were for his life: As he muſt make vſe of the ſociety of the godly, ſo he muſt not ſtay, till his carnall friends and acquaintance will ſet out with him: He muſt be of *Ioſhua's* minde, that if the whole world will liue in wickedneſſe and prophaneneſſe, yet *hee and his houſe will ſerue the Lord*, 1 Cor. 9. 24. and 14. 12. Ioſhua 24. 15.

what the multitude doth.

Tenthly, hee muſt *in all things giue thankes*; when God giues him ſucceſſe in any thing, or proſper the meanes to him, and helpe him with victory ouer any ſin, or ſtrength to performe

10 He muſt in al things giue thanks

any duty, or beſtowes vpon him any ſpirituall bleſſing, hee muſt *remember to praiſe God in the name of Ieſus Chriſt*. This will quicken him: Daily thankefulneſſe will breede daily alacrity in well-doing: He that will not be thankfull for beginnings of ſucceſſe in the practice of holy duties, will not hold out: *This is the* ſpeciall *will of God in Chriſt, that we ſhould in all things giue thankes*, 1 Theſſ. 5. 18.

11 He muſt ſtudy to be quiet.

11. He muſt *ſtudy to be quiet, and follow peace with all men, medling with his owne buſineſſe*, and auoiding all occaſion of contention, that might diſtract him in his owne courſe. *A buſie-body* is as good as no body in reſpect of ſound progreſſe in ſanctification. It is an exeellent skill to be able to auoide the intanglements of diſcord; eſpecially he muſt prouide to haue perfect peace with the godly. Though God be able to ſanctifie the oppoſitions of vnrea-

Note.

vnreaſonable men, yet we muſt take heed of drawing needleſſe troubles vpon our ſelues; for that makes vs neither to be, nor to be accounted the more holy, but contrariwiſe. The Apoſtle could not ſpeake vnto the Corinthians, as *vnto ſpirituall men, but as vnto carnall*; at the beſt, but *Babes in Chriſt*: and the reaſon was, becauſe there was ſtrife, and enuy, and diuiſion amongſt them, *Heb.*12.14. *Mark.*6.vlt.1. Cor.3.3.

Theſ.4.1.

1 He muſt keepe a ſtrict courſe in following onely profitable things.

12. *His eyes muſt looke ſtraight, and his eye-lids right before him*, Prou.4.25. He muſt *take heede of going about*, and fetching of compaſſe in religion, Ier. 31.22. He muſt be ſtill ayming at *the marke of the high price of his calling*, being ſure that the things he employeth himſelfe in, tend directly to the furtherance of his ſaluation, and not loſe his time in vnprofitable ſtudies, or practices, proceeding from one degree

to another, till he come to a ripe age in Chriſt.

13 He muſt be conuerſant daily in reading of the holy Scriptures.

13. He muſt be *conuerſant in the Scriptures*, and be familiarly acquainted with them, that they may *dwell plenteouſly in him*: For thoſe good words of God haue not onely *light* in them to direct vs, but *power* alſo to aſſiſt vs to do what they require, and by the dayly reading and hearing of them, wee ſhall be excited to more care of wel-doing: we *muſt exerciſe our ſelues in the Word day and night*, and neuer let them depart out of our hearts, but keepe our hearts ſtill warme with the heate that comes from them, neuer ſuffering the warmth to goe out through our long forbearance of the vſe of them, Col. 3. 16. Pſal. 1. 2. Ioſh. 8. Eſay 8. 16, 20.

14 He muſt keepe his firſt loue.

14. He muſt carefully perſeuere *in his firſt loue*, Reuel. 2. 4. The Lord is wont at ſome times or other, about the firſt conuerſion

of a ſinner, to ſhew himſelfe with ſuch power in his ordinances, and to reueale vnto him ſuch glories in the merits and gifts of *Ieſus Chriſt*, and the happineſſe of his eſtate in him, that his heart is thereby fired to a cheerefull liking of the meanes of ſaluation, and of godly perſons, and to a wonderfull deſire of God, and care to pleaſe God. Now he that would proſper in a Chriſtian courſe, muſt be wonderfull carefull to preſerue affection, and this ſpirituall loue in his heart, and watch againſt, and reſiſt the firſt beginnings of decay, or coldneſſe, or declining in his heart, and take heed of ſuffering his heart to be drawne away by the deceitfulneſſe of ſinne, or the enticements of the world.

15 He muſt couet the beſt gifts.

15. He muſt *couet earneſtly the beſt gifts*, 1 *Cor.* 12. vlt. There are ſome duties in Piety, or Mercy, or Righteouſneſſe, which in reſpect of our places doe moſt

concerne vs, and would in a more ſpeciall manner adorne our particular profeſſion: ſo are there ſome gifts which doe aduance our communion with God, and doe make vs more profitable amongſt men. Now theſe things we ſhould ſtudy, and earneſtly labour to frame our ſelues to, and to expreſſe them more effectually in our conuerſation. This no doubt is the reaſon why the holy Ghoſt doth in the Scripture make Catalogues of certaine ſpeciall duties, or graces ſingled out from the reſt, and fitted to the conditions of the people who are written to: and this would be a ſingular aduantage to vs, if we alſo would ſingle out to our vſe ſome few of the chiefeſt vertues or duties which we would daily ſet before vs, and ſtriue by prayer and all holy endeauour to faſhion them to the life in our hearts and liues.

16 Hee muſt often 16. Hee muſt renew often his

mortification; mans heart is like *fallow ground*, which is not fit to receiue ſeed, till it be broken vp, and at beſt it is like a garden which will often need weeding. If we doe not at ſome times in ſpeciall manner humble our ſoules before God, worldly cares, or carnall delights will ouer-grow our deſires and our practice, and choake the ſeed of the Word receiued by vs: wee muſt keepe vnder our bodyes, and bring them in ſubiection, and be often dragging our luſt to the croſſe of Chriſt, there to crucifie them. Our practice is like to ſowing, which preſuppoſeth plowing before, Ier. 4. 3, 4. Hoſh. 10. 12. 1 Cor. 9. 27.

humble his ſoule before God.

17. We muſt *watch for the opportunities of* well-doing, and take heed of procraſtination: he muſt *ſeeke righteouſneſſe, and haſte to it*, he muſt not put it off till to morrow, Eſay 6. 8. Prou. 3. 28. and 2. 4. Amos 5. 14.

17 He muſt watch for the opportunities of wel-doing.

28 He muſt be carefull of ſanctify-ing the Sabbath.

18. Hee muſt *remember the Sabbath Day*, to ſanctifie it. The commandement concerning the keeping of the Sabbath, to ſanctifie it, is placed in the middeſt betweene the two Tables, of purpoſe to ſhew that the keeping of the Sabbath, is a ſingular helpe to all piety and righteouſneſſe; and God hath promiſed a ſpeciall bleſſing to the obſeruers of the Sabbath, and giues ſtrength by the *reſt* of that day, the better to performe holy duties all the weeke after, Commandement, 4. Eſay 38.13.

19 He muſt often think of the example of the godly that haue excelled.

19. Hee muſt *meditate* much *on the example of the godly* of all ages, and ſtriue diligently to *learne their waies*, and to quicken himſelfe by the thought of their care, zeale, and ſincerity. And thus he may alſo profitably ſet before him the examples of ſuch of his owne acquaintance, as excell in the gifts of Chriſt, and fruits of wel-doing. The example

of good men ſhould be as forcible to draw vs to good, as the example of euill men is to incline others to euill: we haue beene *compaſſed about with a cloud of witneſſes*, who haue liued in all ages of the Church: wee muſt therfore *ſtand in the wayes and ſee*, and *aske for the old way to walke in it*, and with all gladneſſe follow any that are fit to be guides to vs therein, *Hebr*.12.1. Ier.12.19.& 6.16.

20. He muſt *go daily to him that teacheth to profit*, begging of God *to ſhew him a way*, and *to leade him by his Spirit* vnto the right practice of euery holy duty, euen to *guide him in the plaine path*, Eſay 48.17. Pſal.27.11.

20 He muſt daily ſeeke a way of God.

Thus I haue ſet downe thoſe rules which are generall helpes vnto godlineſſe, and muſt be attended by a godly Chriſtian.

CHAP. III.

Shewing the things that are to bee auoided by ſuch as would order their conuerſation aright.

Now before I proceed vnto the rules that concerne the manner of wel-doing, I will adde to the former directions, nine Cautions, or nine things which a Chriſtian muſt take heed of in his practice of holy duties: As

He muſt auoide.

1 Careleſneſſe.

Firſt, he muſt take heede of *wretchleſneſſe*, or a ſcornefull careleſneſſe of his owne wayes: he muſt not *deſpiſe his waies*, as if he cared not how he liued, or reſted ſatisfied to bee ſtill as he was: this careleſneſſe prooues the bane of many a ſoule, whereas *He that keepeth his ſoule, keepeth his way*, Prou. 19. 16. and 21. 8.

Raſhnes.

2. He muſt take heed of *precipitation*, or raſhneſſe, or too

much haſte: this is the ground of much falſe zeale, and the cauſe of ſtrange euils in the preſence of ſome Christian: but the godly Chriſtian muſt learne of *Salomon* to *prepare his worke in the field,* and *then build his houſe:* he muſt get ſound knowledge of the warrant of his actions, and guide his affaires by aduice, and with ſerious preparation fit himſelfe to the doing of what he is ſure is good. *He that haſteth with his feete, ſinneth:* what is done raſhly, cannot be done well: Prou. 19. 2. As *procraſtination* is a great vice; ſo *precipitation* is no vertue, Prou. 24. 27. and 28. 26.

3 Carnall confidence.

3. He muſt haue *no confidence in the fleſh,* he muſt not relye vpon his own wit, memory, reaſon, deſires, vertues, praiſes, or power; but all his comfort and affiance muſt be in the merits, interceſſion, vertue and aſſiſtance of Ieſus Chriſt his Sauiour, Phil. 3. 3.

4. Haſt to be rich.

4. He muſt *not haſte to be rich,*

for *the deſire of money is the roote of all euill*: and they cannot be at leaſure for good duties, that are ſo eager to compaſſe great things in the world, Prouerbs 23. 4. and 28. 20.

5 Diſtruſtfull feare. 5. Hee muſt take heed of the ſnares that riſe from *diſtruſtfull feares*: There is a ſnare in feare, Prou. 29. 25. There are many feares will aſſault a man that reſolues to liue well; as the feare that he cannot doe good duties; the feare that God will not accept what he doth; the feare leſt men ſhould ſcorne him, or contemne him, or leſt he ſhould loſe the fauour of his friends, or ſuch like. Now againſt all theſe muſt the godly minde be armed; and take heede that thoſe feares prooue not great hinderances to him; and eſpecially take heed of that vnbeliefe, or counterfeit humility, by diſabling himſelfe, or miſtruſting God contrary to his nature and promiſes.

6. He

6. Hee muſt take heede of *adding to or detracting from the Word of God*: Hee muſt not imagine more ſins then God hath made; that is, not trouble himſelfe with feare of offending in ſuch things as God hath not in his Word forbidden: and ſo likewiſe he muſt not impoſe vpon his owne conſcience, or other mens, the neceſſity of obſeruing ſuch rules of practice as God neuer preſcribed. This caution would eaſe the hearts of many Chriſtians, if it were diſcreetly obſerued and applied, Prou. 30. 3.

6 Adding to, or taking from the Word of God.

7. Hee muſt take heede of *hardening his necke againſt reproofes*: Prou. 26. 1. He muſt needes runne into headlong euils, that is ſo proud as not to heare aduice, or to reiect reproofes; and it will be a ſingular furtherance to an holy life, to be *eaſie to be entreated* to leaue his offences, and to mend his errours.

7 Contempt of reproofe.

8. Hee muſt take heede of *beholding*

8 Beholding vanity

holding vanity. *David* praies, that God would turne away his eyes from beholding vanity. Hee that would forſake vanity, muſt auoide the preſence of vaine perſons, and the too much contemplation of vanity, ſhunning the reading and diſcourſe of the enticement of others vnto any ſin, Pſal. 119.37.

9. The beginning of ſinne.

9. And laſtly, he muſt take *heed of the beginning of euils* in his owne heart: *he muſt keepe his heart with all diligence, for thereon commeth life*. His practice will be eaſie to him, if he reſiſt ſinne in the beginning, and driue out Satan from his holds, within his ſoule; whereas he cannot but be much entangled and encumbred, that allowes himſelfe in the ſecret entertainment of *contemplatiue wickedneſſe*; he muſt watch his heart, and ſtriue for inward purity, Prou. 4.23.

Chap. IIII.

Containing the generall Rules to be remembred in the manner of doing all good duties.

Hitherto of the firſt ſort of generall Rules. The ſecond ſort concernes the *manner of wel-doing*. There are diuers things in the *generall*, which are to be obſerued of the godly Chriſtian in all good duties, which he ought to haue perfect in his memory, and ſuch as he might bring with him at all times to forme his heart in reſpect of them, to beget in him that holy manner of carrying himſelfe, which is requiſite vnto the acceptation of the good things he employeth himſelfe in: and the rather ſhould he be mooued to the care of learning and expreſſing of theſe things, becauſe the matter of good duties may be done by wicked men, as they

There are 5. things to be ſtill remembred, which concerne the manner of wel-doing.

they were by the Phariſes, and yet all abomination to the Lord. That therefore he may not *loſe that he worketh*, he muſt ſtriue in euery good action to expreſſe theſe nine things following in the manner of his behauiour.

Zeale with continuall willingnes & feruency

The firſt thing required in the manner of euery holy duty, is *Zeale*. It is not enough that hee doe the duty, but he muſt doe it affectionately, bringing with him the ſtirring of the deſires of his heart, anſwerable and agreeable to the duty he would performe. *Zeale* hath in it two diſtinct things, *willingneſſe* and *feruency*. It muſt *not ſeeme euill* to him to doe Gods worke; and in doing it, he muſt *lift vp his heart*, ſo as he performe it *with all his might, and with all his ſoule*: and this hee doth, when either hee brings an heart delighting in good workes, or when he iudgeth himſelfe for what deadneſſe, or diſtraction, or vnwillingneſſe he findes in himſelfe: hee is accounted zealous, when he ſtriues for it, and lifts vp his ſoule againſt the impediments which burthen him. This zeale is neceſſary; *Chriſt died to redeeme a people vnto himſelfe*, not onely that would do good workes, but that would be *zealous of good workes*, Tit.2.14.

1 Sincerity which hath in it fiue things.

2. The ſecond thing required in the manner of good duties, is *ſincerity*; all his actions muſt be done in the ſincerity of his heart. The life of a Chriſtian is like a continuall *Paſſeouer*: Now this *Feaſt hee muſt keepe alwaies with the vnleauened bread of ſincerity*, 1 Cor.5.8.

Now this ſincerity hee muſt ſhew diuers wayes, as,

1 Truth.

1. By the *truth of his heart*, as it ſtands oppoſed to hypocriſie: he muſt not talke of well-doing, or ſeeme to doe it, but he muſt doe it indeed.

2 Reſpect to all Gods

2. By *his reſpect to all Gods*

commandements.

commandements; when he can ſay with *Dauid*, *I eſteeme all thy precepts, concerning all things, to be right, and I hate euery falſe way.* He that is truly ſincere, accounteth that *euery Word of God is good*, and deſires to yeeld obedience in all things. He hath not his reſeruation, or exception. He doth not with *Herod* giue himſelfe liberty to lye in the wilfull breach of *one commandement*, reſting ſatisfied to haue reformed himſelfe in other things. And he would haue God to *forgiue him all his ſinnes*, ſo his heart deſires to *forſake ſinne*, and ſo he deſires alſo to doe euery part of Gods worke.

3 Right end.

3. By *propounding the glory of God*, as the chiefe end of all his actions: *His praiſe muſt not be of men*: nor muſt he do good duties for carnall ends, 1 Cor. 10.31.

4 Obedience without expoſtulation.

4. By *obeying without expoſtulating*, though God giue no apparent reaſon of his commandement.

ment. Thus *Abraham* ſhewed his ſincerity, when God bade him goe out of his owne countrey, though he knew not whither he ſhould goe, *Hebr.* 11. 8. This is to obey ſimply, becauſe God hath commanded it.

5 Obedience in all places.

5. By *obeying abſent as well as preſent, in all companies as well as one.* This praiſed the ſincerity of the obedience of the Philippians, Phil. 2. 12.

Thus of ſincerity, which is the ſecond thing required in the manner of wel-doing.

The third thing required in the matter of wel-doing, is conſtancy.

3. The third thing is *conſtancy*, *He is bleſſed that doth righteouſneſſe alwaies.* Doing righteouſneſſe will not ſerue the turne, but it muſt be *at all times*, Pſal. 106. 3. Our righteouſneſſe muſt *not bee like the morning dew.* It is not ſufficient to doe good by fits; we are no day-labourers, but Gods hired ſeruants. *He that is righteous, muſt be righteous ſtill,* Rom. 6. 19. Reuel. 22. 11. There muſt be *continnance*

tinnance in well-doing, Rom. 2:7,8.

And he is conſtant, that doth good duties.

Now to be conſtant in well-doing, it is to doe good duties.

1. *Without wearineſſe.* It is required as a thing neceſſary to the manner of well-doing, that we be not weary of it, and that we faint not, Gal. 6. 9. This we muſt ſtriue for by prayer.

1 Without diſcouragement.

2. *Without diſcouragement:* we muſt *lift vp the hands that hang downe, and the feeble knees, and make ſtraight ſteepes to our feete.* How much hinderance to well-doing, diſcouragement is, may appeare by this ſimilitude: Feeble knees will diſpatch but a little ſpace of the iourney, and hands that hang downe, are not fit for worke: great is the hinderance comes to many by their diſcouragements and aptneſſe thereunto, which ariſeth vſually from pride, and the dregs of worldly ſorrow, and ought much to bee reſiſted by true Chriſtians, Heb. 12. 22,23. Ioſh. 1. 6,7.

3. *Without*

3 Notwith-ſtãding im-pediments.

3. *Without impediment*: that is, notwithſtanding all the impediments may be caſt in the way: iudgement ſhould runne downe *as waters*, and righteouſneſſe *as a flowing ſtreame*, we ſhould ouercome all difficulties. You cannot ſtop the flowing ſtreame, though you caſt in great logs or ſtones, yea though you would goe about to dam it vp; and ſuch ſhould be the reſolution of a godlyly Chriſtian, Amos 5. 24.

4 Without wauering.

4. *Without wauering or vncertainty*. It is *vncertaine running* the Apoſtle impliedly forbids, 1 Cor. 9. 26. Our life is like a race: Now in a race it is not enough that a man runne now and then, though he run fiercely for the time; he muſt not trifle and looke behinde, aud ſtand ſtill at his pleaſure, and then runne againe, but he muſt be alwayes running; ſo ought it to be with vs in the race of godlineſſe. It will not ſerue the turne to be good by fits,

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fits, and to be forward in good things onely at ſome times, and then be careleſſe, and off the hookes, as we ſay, at other times.

5 Without declining.

5. *Without declining or going backe.* Iob comforts himſelfe againſt the aſperſion of hypocriſie, by this, that *his foote had held on his ſteps, and Gods wayes he had kept, and not declined, nor had he gone backe from Gods commandements*, Iob 23.11,12. Though he had not made ſuch progreſſe as he deſired, yet this was his comfort, he had not backe ſlided by Apoſtaſie.

And thus of the third thing alſo required in the manner of wel-doing, which is Conſtancie.

4 Feare.

4. The fourth thing required, is feare: thus Prou. 28.14. *The man is bleſſed that feareth alwaies.* And 1 Pet. 1.17. & 3.2. *Our conuerſation muſt be with feare.* This feare excludes rudeneſſe, careleſneſſe,

neſſe, conceitedneſſe, pride, and the like, and includes reuerence, lawfull regard of Gods holineſſe, or holy preſence, (whom wee ſhould ſet alwayes before vs) and the feare of the deceitfulneſſe of ſinne, and our owne corrupt diſpoſitions, and the care to auoyde all occaſions of offending God or men.

Smplicity which is,

The fifth thing is *Simplicity.* This is ſo neceſſary, as the Apoſtle miſtruſted moſt the ſubtilty of the diuell, *in beguiling Chriſtians of this ſimplicity which they had in Ieſus Chriſt*, 2 *Cor.* 11. *verſ* 3.

Now this ſimplicity containes in it diſtinctly diuers things.

1 To reſt vpon the Word for the formes of holines and happineſſe.

1. *A reſting in thoſe formes of holineſſe* and *happineſſe* which *God hath preſcribed*, when a man deſires no more to make him happy, then what God hath offered and giuen in Ieſus Chriſt; 2 *Cor.* 11. *verſ.*3. and when he

accounts nothing to defile him, but what God hath forbidden, and nothing needfull to bee done by him, but what God hath in his word required.

2 To bee harmleſſe.

2. A *Doue-like innocency*, and harmleſneſſe, when the Chriſtian ſhewes a deſire to be iniurious to no man, but rather to ſeeke the good of others, as well as his owne, 1 *Cor*. 10. 24.

3 To bee ſimple concerning euill.

3. *An ignorance of the depths of Satan*, and *the methods of ſinne*, when hee is not cunning in ſinning, but *ſimple concerning euill*, no way deſirous to get ſubtill excuſes, or arguments to defend himſelfe in euill. *Rom*. 16. *verſ*. 19.

4 To loue goodneſſe for it ſelfe

4. *A loue of Godlineſſe for it ſelfe*, and hatred of ſinne, as it is ſinne.

5 To bee meeke and lowly-minded.

5. *Meekeneſſe of Wiſedome*, *Iames* 3. 13. which is ſhewed three wayes. Firſt, *by lowlineſſe of mind*, when a man is not conceited, or wiſe in himſelfe, but re-

taines a ſenſe of his owne vnfitneſſe, and vnworthineſſe, *Iob* 37.24. Secondly, by ſilence from his owne praiſes, *Prou.* 27.2. Thirdly, by auoiding vaine ianglings, which ariſe out of enuy, or contempt of others.

6 Feare God, and not enuy the wicked.

6. *The preferring of himſelfe in the feare of God*, notwithſtanding the proſperity of euill doers, *not enuying the wicked*, that hath ſucceſſe in his way, *Prou.* 23.17.

The ſixth is circumſpection, which hath fiue things in it.

The ſixt thing required in the manner of well-doing, is *Circumſpection, Epheſ.* 5.15.

Now he walketh circumſpectly or exactly:

1. That makes conſcience to obſerue the leſſer Commandements as well as the greater, *Mat.* 5.19.

2. That abſtaines from the very appearance of euill, 1 *Theſ.* 5.22.

3. That with diſcretion lookes to the circumſtances of things

to be done, as time, place, perſons, order, and the like; that doth not onely doe good, but is *wiſe to doe good, Rom.* 16. *verſ.* 19.

4. That liues without rebuke, and is *vnſpotted of the world, Phil.* 2. 15. *Iames* 1. *vlt.* That is not guilty of any ſcandall, and giues no iuſt cauſe to the wicked to blaſpheme, but *prouides for things honeſt in the ſight of all men,* 2 *Cor.* 8.21.

5. That will not doe euill, though good might come of it, *Rom.*3.8.

The 7 is growth or increaſe.

The ſeuenth thing required in the manner of well-doing, is *growth and increaſe:* Wee muſt not onely get grace and knowledge, and doe good, but we muſt *grow in the grace and knowledge of Ieſus Chriſt,* 2 *Pet.* 3. 18. and this growth ſhould haue in it diſtinctly three things.

Which hath three things in it.

1 Abounding in goodneſſe.

1. *Abounding in good workes,* or a more frequent practice of all

ſorts of duties, that we haue opportunitie and power to practiſe, 1 *Corinth.* 15. *verſ.* 58. *Coloſſi.* 1. *verſ.* 10.

2. *The perfecting of holineſſe,* 2 *Corinth.* 7. 1. or the ripening of our gifts, and finiſhing of the good things we begin, not leauing off, till we haue accompliſhed them in ſome good meaſure and manner. **2 Perfecting of holineſſe.**

3. *Progreſſe,* ſo as our works *be more at laſt then at firſt.* **3 Progreſſe**

And all this we ſhould ſtriue for, both that ſo our *profiting might appeare,* 1 *Timoth.* 4. *verſ.* 15. and wee may be fit to be *an example to others,* 1 *Theſſ.* 1. *verſ.* 7. **2 Tim. 4. 1, 2.**

The eighth thing required in the manner of well-doing, is *Faith:* we muſt *walke by faith* in all our actions, 2 *Cor.* 5. 7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in ouercomming the diffi- **8 Faith.**

culties of well-doing making vs hold out, though we be ſcorned, or diſgraced, or oppoſed in the world, and raiſing vp our hearts to beleeue Gods aſſiſtance, notwithſtanding our owne weakeneſſes, and partly in truſting God for the ſucceſſe, beleeuing Gods promiſes.

The laſt is moderation.

The ninth and laſt thing required in the manner of well-doing, is Moderation. This rule is expreſſed in theſe words, *Eccleſ.7.16. Be not iuſt ouer-much, neither be thou wicked ouer-much.* Now for the ſenſe of theſe words, we muſt know in the negatiue, that this place is moſt prophanely alleadged by ſuch as produce it as a reproofe of ſtrictneſſe of life, and the refuſall of the exceſſes of the time.

The place in *Eccleſ.* 7.16. expounded.

There are many thiugs ſaid to giue a ſence of thoſe words.

1. Some referre theſe words to Iuſtice, either Diſtributiue, or Commutatiue, and that either

in the caſe of a priuate perſon, or of a Magiſtrate. A priuate man muſt neither ſtand too much vpon his right, nor yet ſuffer his innocencie to bee too much wronged. A Magiſtrate muſt not bee too ſeuere in a ſelfe-conceited iuſtice, nor yet too remiſſe in ſparing or fauouring wickedneſſe.

2. Some thinke it reſtraines curioſity and careleſneſſe, as if the ſenſe were, Bee not curious to pry or ſearch into ſecret things, that are not reuealed: for he that will be ſearching into Gods Maieſty, may bee oppreſſed by his glory; nor yet be ſo careleſſe, as not to take notice of the truth reuealed.

3. Some thus: Exceed not by too much *preciſeneſſe* on the right hand, or by too much *prophaneneſſe* on the left hand. On the right hand they goe out, that bring in workes of ſupererogation, and ſuch as worſhip God

after the precepts of them, and ſuch as tye mens conſciences to obſerue or auoyde things without warrant of Scripture, and ſuch as ſay they haue no ſinne, and need not the grace of God.

4. Laſtly, the fitteſt interpretation is theirs, that expound the words in this ſenſe, *Bee not iuſt ouer-much*, that is, thinke not too highly of thy ſelfe in any thing thou doeſt well, nor yet be *wicked ouer-much*: that is, account not too vilely of thy ſelfe, denying Gods gifts in thee, and refuſing the iuſt comforts thou ſhouldeſt take to thy ſelfe; aggrauate not againſt thine owne ſoule thy weakeneſſe aboue reaſon and meaſure.

CHAP.

CHAP. V.

Intreating of the Rules that concerne our carriage towards God, and in particular about the knowledge of God.

Hitherto of the generall rules: The particular rules that concerne the right ordering of our conuerſation, may be caſt into three heads, as they direct vs in our carriage,

The diuiſion of the particular rules.

1. *Towards God.*
2. *Towards men.*
3. *Towards our ſelues.*

All the rules that concerne our duties to God, may bee caſt into two heads: For they concerne either the *loue of God*, or *the ſeruice of God.* This is an exact diuiſion; for all we owe to God, is fitly comprehended in theſe two, *Loue* and *Seruice*, and the Scripture ſo diuides in theſe and the like places, Commandement 2.

The ſubdiuiſion.

*Deut.*11.22. & 30.16. *Ioſh.*22.5. *Eſay* 56.6.

Now that we may bee rightly ordered in reſpect of our *loue to God*, we muſt conſider of this loue either in the *foundation* of it, or in the *exerciſe of it.* The foundation of our *loue to God*, is the true *knowledge of God*, 1 *Chro* 28. 9. So that in the firſt place wee muſt ſoundly informe our ſelues concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either *the right conceiuing of his nature*, or our *acquaintance with God*, when we doe aright conceiue of him. That we may conceiue aright of Gods nature.

The rules that concerne the right knowledge of God, of three ſorts. That wee may conceiue aright of Gods Nature.

1 We muſt caſt out all likeneſſes.

1. Wee muſt exclude out of our thoughts all *likeneſſes*, ſo as men doe not thinke of God, repreſenting him by the ſimilitude of any creature: He that forbids Images of him in Churches, forbids it alſo in our

heads, Commandement 2. *Eſay* 40. *Deut.* 4.

2. We muſt ſtriue to conceiue of him according to his praiſes declared by his workes, or in his Word. This is an excellent and eaſie way to thinke of God. Since our hearts cannot conceiue his nature, we ſhould fill them with the impreſſion of his praiſes, and according to them direct our affection and ſeruice to him: as I would bring this mind to prayer or any other ſeruice of God, I cannot make any reſemblance of the diuine ſubſtance, whom I am about to ſerue: yet this will I doe, I will remember that hee that I pray vnto, is moſt *wiſe*, moſt *omnipotent*, moſt *iuſt*, moſt *gracious*, &c. Thus God proclaimes himſelfe by his praiſes, *Exod.* 34.6. where God himſelfe ſhewes vs a way how to conceiue of him.

2 We muſt conceiue of him according to his praiſes.

3. Thou muſt then ſilence thy reaſon, and exalt thy faith in the point

3 We muſt beleeue the Trinity of Perſons.

point of the Trinity, which muſt bee conceiued of neceſſitie, becauſe all ſeruice is due to the whole Trinity. Now thou needeſt not to ſtriue to reſemble the Trinitie in any likeneſſe in thy minde, but onely bring faith to beleeue that thy God is *three in one.*

4 Thou mayſt conceiue of God in the Humane Nature of Chriſt.

4. It may yet helpe thy vnderſtanding to conceiue, that God is in *Chriſt*, and *the fulneſſe of the Godhead dwels in him bodily*: and therefore when thou commeſt to worſhip, thou maiſt ſet before thy minde the Humane Nature of Chriſt, adoring the God-head in him, as conceiuing of God in that humane nature thou thinkeſt of, *Col.*2.9. *Ioh.*17.3.

5 Thou muſt reſiſt Atheiſtical thoughts.

5. That this may be the more clearely and comfortably done, thou muſt labour by ſound aduice and direction, to expell out of thy head thoſe ſecret and rebellious Atheiſticall thoughts, which ariſe in thee about his nature,

ture, Decrees, Attributes, or Works. Men muſt take heed of ſmothering theſe obiections, but ſeeke helpe againſt them in time.

Thus of the knowledge of God, as it concernes the right conceiuing of his Nature.

2 Of acquaintance with God.

There is required further ſuch a knowledge, as brings vs acquainted with God: we are commanded to *acquaint our ſelues with God*, Iob 22. 21,22.

That thou mayeſt bee acquainted with God.

Now, becauſe it is an exceeding hard way for a mortall man to finde out God, ſo as to enioy *familiaritie with him:* therefore I will adde ſome directions about it: For if thou wouldſt acquaint thy ſelfe with God,

1 Thou muſt prepare thy heart.

1. Thou muſt prepare thy heart for this *Viſion* of God, by driuing out filthy and vnholy thoughts and affections: *For without holineſſe no man can ſee God. The pure in heart ſhall ſee God*, Matth. 5. 8. Hebr. 12. 14. 1 Chron.

Chro. 19.3. God delights to ſhew himſelfe familiarly in a cleane heart.

2 Thou muſt beg it by prayer.

2. Thou muſt begge this acquaintance by prayer: if thou ſeeke it of him earneſtly, though God bee in himſelfe inuiſible to mortall eyes, yet he will ſhew himſelfe to the eyes of thy mind; pray for his acquaintance, and he will be acquainted with thee: This is *to aske after the Lord*, and to *ſeeke God: if we ſeeke him, he will be found, Pſal.* 105 4,5. But then wee muſt remember three things.

1. *To ſeeke him with our whole hearts,* we muſt pray with great earneſtnes and deſire, *Pſa.* 119.10

2 We muſt ſeeke God early.

2. *To ſeeke him early*, and *while he may be found, Hoſ.* 5.15. *Eſay* 55.6. God offers acquaintance in his Ordinances, and ſometimes comes neere, and knocketh at mens hearts, and workes greater impreſſions vpon them; now if thou wouldeſt call vpon

God heartily, he would ſhew thee his preſence.

3. To *ſeeke him conſtantly*, we muſt ſeeke *his face continually*: both till we find it, and after we haue had acquaintance with him, it muſt be continued: we muſt not thinke much, if we be put to pray often and long, before we attaine ſuch an incomparable benefit.

3 Conſtantly.

4. Thou muſt giue thy ſelfe, ſoule and body, to God ſeriouſly, and from thy heart, deuoting and promiſing to ſpend thy dayes in his ſeruice, and then he will reueale himſelfe vnto thee, *Rom.* 12. 1, 2.

4 Thou muſt giue thy ſelfe to God.

5. Thou muſt waite vpon his Ordinances, and watch how the Lord ſpeakes vnto thee, either by his Word, or by his Spirit: For in them hee ſhewes himſelfe to men, and conuerſeth with them.

6. It is a great furtherance to our acquaintance with God, to keepe company with his Houſhold,

hold; for with them he dwels: and by conuerſing with them, we may occaſionally often ſee God, 1 *Ioh.*4.6,7,8,12.

Thus of acquaintance with God.

Other things about our knowledge of God.

There are other things to bee further noted concerning our knowledge of God, ſuch as theſe:

That when wee attaine vnto any acquaintance with God, wee muſt neuer reſt, till we know him to be our God, *Col.* 2.2.

That it muſt be our daily care to increaſe in the knowledge of God, labouring to plant in our hearts a more large and affectionate contemplation of the *glories* of Gods *Nature* and *Loue*.

That aboue all earthly things we ſhould *glory in it*, if we attaine ſome happy admiſſion into Gods preſence, and abilitie to conceiue of God, and to acquainted with him, *Ier.* 9.24.

CHAP. VI.

Rules that order vs about the manifeſtation of our loue to God.

HItherto of the Rules that concerne the knowledge of God, as the *foundation of our loue* to God: The Rules that ſhould order vs in the *exerciſe of our loue* to God, follow; thoſe are of two ſorts: for either they concerne the *manifeſtation* of our loue; or our *preſeruation* in the loue of God: we muſt ſhew our loue to God, and we muſt keepe our ſelues in the loue of God, *Iude* 21.

Rules about the exerciſe of our loue to God.

In our *manifeſtation of loue to God,* we muſt looke to both the *matter,* (as the thing whereby) and alſo the manner how we ſhould expreſſe our loue to God.

For the firſt, there bee diuers ex-

excellent Rules to bee heeded of vs in our practice, in obſeruing whereof we may ſoundly proue the truth of our loue to God: if we ſay we loue God, wee muſt ſhew it by theſe things following.

Seuen wayes to manifeſt our loue to God.

1 By auouching him to bee our God.

1. We muſt *auouch God to be our God, Deut.26.27.* and ſo we doe, if we doe not onely make choiſe of God aboue all things to ſet our hearts vpon him, but alſo maintaine our choiſe, by a conſtant refuſall of all idols in the world, euen all things which might entice vs to loue them in ſtead of God, by ſound affection and practice declaring our reſolution to cleaue to God, as our ſufficient happineſſe, though all the world follow their profits or pleaſures, &c.

2 By prouiding him a place to dwel where we dwell.

2. We muſt prouide and *prepare a place for God*, that he may *dwell with vs*, whereſoeuer we dwell, *Exod.15.2.* It is a ſigne of our true loue to God, when we

cannot liu[illegible] without him. Hee that can bee content to liue in any place where he is not powerfully preſent in his ordinances, ſhewes no loue to God. It ſhould bee our chiefe care to ſeate our ſelues ſo in the world, as the Lord and his preſence may bee prouided for, that he may raigne amongſt vs by the Scepter of his Word.

3 By ſhewing our loue to Ieſus Chriſt.

3. We muſt ſhew our loue to God, by our *loue to the Lord Ieſus* the Sonne of God: we muſt *kiſſe the Sonne, Pſal. 2. vlt.* And if any man *loue not the Lord Ieſus, hee hath not the Father*, 1 *Cor.* 16.22. Wee ſhew that wee loue God, when we highly eſteeme Ieſus Chriſt, and make much of him in our hearts, and ſtriue to fire our affections towards him; and this muſt bee our care through the paſſages of our life, to *forme in vs the loue of the Lord Ieſus*, that we may long after him, and haue the deſires of our ſoules af-

ter him and his comming.

4. By walking with God.

4. We muſt ſhew our loue to God, by *walking with him, Gen.* 17.1, *Mic.*6.8. The Lord doth not account it a ſigne of loue, to offer to him a thouſand rams, or riuers of oyle: but this is it that pleaſeth him, *To humble our ſelues to walke before him.*

Men walke with God fiue wayes.

Now we walke with God diuers wayes.

1. When we *ſet the Lord alwayes before vs,* remembring his holy preſence, and not daring to goe alone without thinking of God, *Pſal.*16.8.

2. When we *nouriſh the motions of the Spirit,* and retire our ſelues of purpoſe to entertaine them.

3. When wee daily haue *recourſe to thoſe meanes* by which the Lord is pleaſed to conuerſe with men, and not reſt in the baſe vſe of the meanes, but ſtriue to find out *the Lord in his holy preſence*, in euery ordinance of

his, *Pſalme* 63.*verſe* 1.2.

When wee vſe our ſelues to *Soliloquies* with God, taking all occaſions to ſpeake to God by prayer, and priuate meditation of things offered to vs, out of which wee could extract matter for frequent *eiaculations*, lifting vp our hearts vpon the very firſt motions of good vnto God, *Pſal.* 63.5,6.

5. When our hearts are fired *with longing deſires after his preſence of glory in heauen* 2 *Cor.*5. *verſ.*8.

Thus of our walking with God.

6 By honoring God.

6. We ſhould manifeſt our loue to God, by *honouring him*: For this is one ſpeciall way by which God requires to haue our loue ſhewed to him, *Mal.* 1.6. Now there are many wayes by which in our conuerſation, we may declare our deſire to honour our God: as,

10. Wayes of honoring God.

1. By performing *the care of buſi-*

buſineſſes that concerne his Kingdome, aboue all other buſineſſes, and ſhewing our reſpect of the duties of the firſt Table that concerne God, before the duties that concerne men in the ſecond Table: wee honouring him by *ſeeking his kingdome firſt*: Firſt (I ſay) in *precedency of time*, and then, in reſpect of the *meaſure of our affections*, *Matth.6.* ſhewing a deſire to pleaſe him rather then all the world.

2. By making a bold and *open profeſſion* of Gods truth vpon all occaſions, without feare of oppoſitions or ſnares of the world.

3. By *grieuing* heartily *for the diſhonour* done vnto him, by the blaſphemies or prophaneneſſe of his enemies, *Pſal.*42.3.

4. By *directing all our actions to his glory*, ſtriuing in all things to order them ſo, that ſome way God may be praiſed by vs or others, 1 *Cor.*10.31.

5. By our *willingneſſe to ſuffer*

any thing for his ſake, though it were extremities, euen the loſſe of all worldly things, yea and life it ſelfe, if we were called to it.

6. *By honouring them that feare his Name*, and are *begotten of him*, and beare his Image, receiuing them, and making much of them, and defending them for the loue we beare to God himſelfe, *Pſal.* 15.4. 1 *Ioh.* 5.1.

7. By *hating them that are his enemies*, as if they were our owne; conceiuing more diſlike of them for diſhonoring God, then for any wrongs they could doe vnto vs, *Pſal.* 139.21, 22.

8. We honour God, when we ſpeake of the *Oracles of God* with all reuerence, as may become the nature and glory of them, Commandement 3. 1 *Pet.* 4.11.

9. We honour him by *gifts beſtowed vpon him*, when we bring to him our *free-will offerings*, ſuch as are the *firſt fruits* of all our in-

creaſe, when out of all things wherein God hath proſpered vs, wee with gladneſſe conſecrate a part for the furtherance of his worſhip, or the maintenance of his poore: *Prou.* 3.6. *Eſay* 60. *ver.*6.

10. We honour him, *when we praiſe him.* One vſuall way by which we honour great perſons in the world, is by taking all occaſions to magnifie them, by commending their vertues, or their worthy acts: And this is likewiſe one great way of honoring God; and therefore with ſorrow for our neglects herein, wee ſhould *ſtudy his praiſes* for the time to come, and ſtriue for language to be able readily to doe ſo.

Rules about the praiſe of God.

Now God is praiſed diuers wayes: ſome of them belong not properly to this place, and therefore I will but touch them.

We praiſe God:

1. When *we keepe* and obſerue

carefully *the ſolemnities* ſet apart for his praiſe; as when wee celebrate the Sacrament of the Lords Supper, which is therefore called the Euchariſt, becauſe it is to be performed as a thankſgiuing and praiſing of God.

2. When daily we take all occaſions in priuate *to bleſſe God for his daily mercies:* But let theſe and ſuch like paſſe, as not proper to this place. Wee muſt praiſe him in our diſcourſe to others. This is required of vs in many Scriptures, *Pſal.* 33. 1. *Iob* 36. 24. *Pſal.* 96. 4. But becauſe this muſt not bee done curſorily, diuers rules are to be obſerued: as,

When wee commend God, diuers things are to bee obſerued.

1. That wee may praiſe him effectually, we muſt *wiſely conſider of his workes,* and ſo of his nature, to extract from thence ſound *arguments* of praiſe, *Pſal.* 64. 9.

2. We ſhould do well, for this purpoſe, to *keepe Records,* and *Regiſter* vp the ſpeciall glorious

workes of God, *Iob* 36. 24. & 37. 14. *Pſal.* 78. 7.

3. When we doe praiſe him, it muſt bee done *with our whole heart*, ſpeaking of his praiſes with all poſſible affection, and not as if wee ſpeake of ordinary things, *Pſal.* 9. 1.

4. We muſt thus praiſe him, not once, or for one worke of his, but we muſt *praiſe him for all his workes*, eſpecially *his wonderous workes*, *Pſal.* 9. 1. & 105. 1, 2. & 106. 2.

5. We muſt praiſe him from day to day, and continue to doe it, *while we liue*, *Pſal.* 63. 3. and 96. 23.

6. This is a duty that *all the kindreds of the people are bound to: All the people muſt praiſe him*, *Pſalme* 148. *v.* 12, 13. *and* 96. 6, 7, 8.

Thus of the fift way of ſhewing our loue to God; and that is by honouring him.

The ſixt way by which we

muſt ſhew our loue to God, is by *truſting in him*; as men ſhew, whom they loue moſt, by relying moſt vpon them, and their fauour and helpe. Now there are diuers caſes, in which wee muſt ſhew our truſt in God.

6. By truſting in him.

How wee muſt ſhew it that wee truſt God.

1. *By relying vpon his mercy for our iuſtification and ſaluation*: and in this wee ſhould moſt vſe our truſt, as being in a buſineſſe that moſt highly concernes vs, *Eſay* 44.24,25.

2. *By committing all our workes to him*, for aſſiſtance in them, or ſucceſſe of them: This is to *commit our way to God*, to be carefull to ſeeke his aſſiſtance to helpe vs, to doe our duty, and then to leaue the ſucceſſe of all to his bleſſing, *Pſalme* 37. 3, 6. *Prou.* 16.3.

3. *By beleeuing all that he ſaith is true*, whether hee promiſe, threaten, or comfort by his word, vpon all occaſions *beleeuing his Prophets*, 2 *Chron.*20.20.

How wee may proue that wee truſt God in diſtreſſe.

4. By *ſtaying out hearts vpon him in all our diſtreſſes.* Now in the time of diſtreſſe wee may proue, that we truſt in God diuers wayes: as,

1. By running to him, and *powring our hearts before him*, making our moane vnto him, *Pſal.* 18,2.& 62.8,10. Looke amongſt men, to whom we firſt runne to make our moane in our diſtreſſe, and that perſon is he whom wee moſt loue, and truſt: ſo is it towards God.

2. By *caſting our cares and burthens vpon him, Pſal.* 55.22.

3. By *not reſpecting the proud, and ſuch as turne aſide to lyes, Pſal.* 40.4.

In relying vpon God in affliction.

4. By *relying vpon his helpe, Ioel* 3.16. *Eſay* 50. 7. But then we muſt obſerue, how we muſt rely vpon Gods helpe: for there are many things wee muſt caſt out of our hearts in affliction. When wee haue beene with the Lord, and committed our ſelues

to him, wee muſt relye vpon him.

Wee muſt auoyd fiue things.

1. *Without leaning to our owne vnderſtanding*, or wilfull inclination to follow our owne courſes, and proiects, *Prou* 3.5.

2. *Without murmuring*, or repining at our condition, or vexing our ſelues at the prouidence of God toward vs, *Pſal.* 37.7.

3. *Without feare*, that is, without miſtruſtfull feares, and ſeruile perturbations, imagining euils, which the Lord hath not brought vpon vs, *Pſal.* 3.6. and 27.1.

4. *Without vſing ill meanes* to get out of diſtreſſe, *Amos* 5.4,6.

5. Yea, laſtly, *without care*, that is, without diſtruſtfull carking cares, *Phil.* 4.6.

Thus of the ſixth way of ſhewing our loue to God, and that is, by truſting in him.

The ſeuenth and laſt way, by which wee muſt ſhew our loue to God, is, *To obey him*: For this

7 By obeying him.

is the *loue of God, that we keepe his Commandements:* Neither is the ſigne in this, that we doe what God requires for the matter, but that *his Commandements are not grieuous vnto vs:* We loue God, if we *loue to doe* his worke, and if we *lift up our hearts in his wayes,* ſetting vpon his worke with a ſpeciall readineſſe, and ſtrength of deſire, and more then ordinary care, 1 *Ioh.* 5. 2. 2 *Chron.* 17. 6. and 19. 2.

Thus of the matter, that is, the thing by which wee muſt ſhew our loue to God; the manner alſo is to be conſidered: For in all thoſe things which wee would doe at any time to prooue our loue to God, we muſt looke to the manner how we do them, as was a little touched before: Now diſtinctly we muſt bring to the declaration of our loue to God, two things.

2 Things in the manner of ſhewing our loue to God.

1. *Feruency.*
2. *Feare.*

For the firſt, wee muſt loue God, and ſhew it in feruency of our loue. How? euen with *all our hearts*, and *all our ſoules*, and *all our might*, and *all our vnderſtanding*. Our hearts muſt bee more inflamed, then they are in ſhewing loue to Wife, Children, Friends, Parents, &c. We muſt *loue God aboue all, Deut.6.5. and* 30.6.

1 Feruencie.

For the ſecond, we muſt loue God, and ſhew it too, but it muſt be *with feare*. Howſoeuer with men, true loue caſts out feare; yet God being ſo infinite in glory and maieſty, wee muſt loue him, but yet with feare. Now that this may not be miſtaken, I will ſet downe the particulars of this feare.

2 Feare.

We muſt ſhew our feare;

Eight wayes by which wee ſhew our feare of God.

1. By entertaining *lawfull thoughts* of his dreadfull Maieſty, caſting out all vile, meane, and vaine thoughts of him, *Dan.* 6.26.

2. *By departing from euill,* that might any way diſpleaſe him: being tender in this point, not daring to preſume, or pleade impunity, or freedome from danger, but in all things deſire to auoyde what might anger him, *Prou.* 3.7.

3. By vſing all *tearmes* of hearty *abaſement* of our ſelues, when we come before him. Thus *Abraham* cals himſelfe *duſt and aſhes:* and thus we ſhould *humble our ſelues vnder the mighty hand of God,* 1 *Pet.* 5.6.

4. *By doing his will without fearing man,* or any other creature, *Eſay* 8.12,13.

5. By a dayly and reuerent *remembrance of his* continuall holy *preſence.*

6. *By trembling at his iudgements, Pſal.* 4.4. *Hab. vlt.*

7. By the humble vſing of all the meanes of communion with God; vſing his Ordinances with all conuenient *reuerence,* attention,

tion, and abaſement of our ſelues, *Mal.* 2. 5.

8. Laſtly, *by the reuerend uſe of his very Titles, fearing that great and fearefull Name of the Lord our God*, Deut. 28. 58.

CHAP. VII.

Rules that concerne the preſeruation of our loue to God.

HItherto of the Rules that concerne the manifeſtation of our loue to God; The reſt of the Rules ſerue to teach vs, how to *preſerue in vs this loue to God*. Now that wee may continue in our loue to God, wee muſt obſerue theſe Rules;

1. We muſt *ſeparate our ſelues from all other, to be his*, Leuit. 20. 26. auoyding *fellowſhip with the ſeruants of a ſtrange god*, that might any way entice vs from the loue of God; yea we ſhould

ſo much alienate our hearts from all idols, that wee ſhould not *make mention of their names*, and therefore daily confirme our hearts in that purpoſe to cleaue to God alone, *Mal.*2.11. *Exod.* 34.11,14,15. & 23.13. *Act.*11. 23. *Ioſh.*23.8.

2. We muſt beware, that *we forget not God*, nor goe too long without effectuall remembrance of him. They that can liue whole dayes and weekes without any care to thinke of God, may bee ſure their hearts are voyde of the loue of God; and as euer wee would continue to loue God, we muſt be carefull euery day to remember him, and thinke vpon him, *Deut.*6.12.& 32.18.

3. We muſt labour *to edifie our ſelues in our moſt holy Faith*; we muſt build vp our hearts in the aſſurance of that wonderfull loue God hath ſhewed to vs: and this will preſerue and keepe vs in our loue to him againe, *Iude*,

Iude 20.

4. We *muſt pray in the holy Ghoſt*, as is ſhewed in the ſame place: prayer preſerues acquaintance with God, and exceedingly *quickens* the heart, and beſides, drawes from God new pledges of his loue to vs, which may ſerue to kindle our affections towards him.

5. In the ſame place another rule is imported: and that is the daily *expectation of the comming of Chriſt*: for the terrour of that Day will mooue vs to ſhew all poſſible loue to God, and ſo will that ſingular glory we are aſſured to receiue in that day.

6. In the vſe of all Gods Ordinances, wee muſt be carefull *to ſeeke out the face of God*, which is that ſpeciall preſence of his grace. For the loue of God will decay in vs, if once we come to vſe the meanes onely for forme, and an outward ſhew, *Pſal.* 105. 4. And if we miſſe of God in his

Ordinances, we muſt neuer bee quiet, till we *find him whom our ſoule loueth, Cant.*3.1. *Pſa.*63.1.

7. We muſt *preſerue the truth* he hath deliuered to vs; yea, wee muſt *contend for it:* for ſound doctrine laid vp in our hearts, will preſerue in vs ſoundneſſe of affection to God, *Iude* 3.

8. We muſt get *Catalogues of Gods praiſes* in particular, and fill our hearts with the knowledge and contemplation of them.

9. If we would be preſerued in the loue of God, we muſt labour to attaine to the ability *to reioyce in God*, and *delight our ſelues in God.* A wife that would increaſe her loue to her husband, muſt ſtriue to ſolace her ſelfe often with her husband, and to forme in her heart a ſpeciall delight in him: So muſt wee doe to God. This is miſerably neglected, and yet exceedingly neceſſary. Nor is it an ordinarie ioy we ſhould take in God, but

we ſhould ioy in him, firſt, *with all our hearts*: ſecondly, not for a time, but alwayes, euery day: nor with common, but with *exceeding ioyes*, *Phil*.4.4. *Pſal*.37.4. & 68.3,4. & 105.3. Now that this point may bee the better vnderſtood, I will conſider of two things; firſt, what it is to delight and ioy in God: ſecondly, what we ſhould do that we might delight, and take pleaſure in God.

About reioycing in God.

What it is to reioyce or delight our ſelues in God.

For the firſt, this delight in God hath in it foure things diſtinctly.

Firſt, a *ſpirituall ſatisfaction*, or contentment, ariſing from the aſſurance of Gods loue to vs, as hauing enough, that hee regards vs; thus *Dauid* ſaith, his *ſoule was ſatiisfied with marrow*, *Pſal*. 63. 5. & 149. 2.

Secondly, a ioyfull entertainment of all paſſages of loue betweene God and vs; eſpecially in the vſe of his Ordinances.

Thirdly, a *delightfull contemplation*

plation of God and his mercies.

Fourthly, a *glorying in God*, and extolling of his praiſes, as by diſcourſe, ſo by *ſinging of Pſalmes*, 1 *Cor.*3.31. *Pſal.*33.1. & 105.3. & 68 3,4.

Now for the attainement of the ioying in God:

What we muſt doe that wee might bee able to ioy in God.

1. We muſt *mourne often for our diſabilities* herein, and pray to God to forme this delight in vs.

2. We muſt *reſtraine carnall ioyes*, and cares: for the exceſſe of both doth exceedingly dull the heart, and withdrawes its care of delight in God, *Phil.*4. 4,5,9.

3. Wee muſt exerciſe our ſelues with all the ioy wee can *in the Word of God*, *Pſal.* 119. 14,16.

4. We muſt take heed of liſtning to obiections againſt the loue of God to vs, whether they ariſe from Satan, or our owne fleſh.

5. We

5. Wee muſt often obſerue the miſeries of the wicked, in compariſon of our happy eſtate in Chriſt, *Hab.* 3.17,18.

6. Wee muſt ſeeke a delightfull conuerſation with the godly.

7. We muſt take heed of domeſticall euils, our home ſinnes, the corruptions that would daily preuaile in vs, *Iob* 22.23,26.

8. Wee muſt reſtraine our owne beliefe about the acceptation of the good duties we performe; and to this end wee muſt take heed, that we be *neither iuſt ouermuch*, by attributing too much to our ſelues: nor yet *wicked ouermuch*, in condemning all we doe, as hatefull to God. For this laſt doth maruellouſly hinder vs from ioying in God.

CHAP. VIII.

Containing generall Rules about Gods Seruice.

Hitherto of the firſt ſort of Rules, that concerne our carriage towards God, namely, thoſe that concerne our loue to God. Now the ſecond ſort of Rules follow, and that is, thoſe that concerne the ſeruice of God; and theſe may be caſt into two rankes: for they either concerne the *parts* of Gods worſhip, or the *time* of Gods worſhip.

Rules about the Seruice of God.

The Rules that concerne the parts of Gods worſhip, are either *generall*, which binde vs to the good behauiour in all parts of Gods worſhip, or elſe *certaine ſpecialties* of direction, that concerne ſome part of Gods worſhip onely.

9. Things to be remembred in euery part of Gods worſhip.

Now for the generall rules, we ſhould know and remember, that there are nine things to bee looked to, and brought to the practice of euery part of Gods worſhip.

The firſt is *preparation*: wee muſt in ſome ſort conferre with our owne hearts, and prepare them, before we goe before God to doe any ſeruice, *Iob* 11.13. *Pſal.*9.4 *Ezech.*7.10.

Secondly, we muſt come with *all reuerence and godly feare*, *Heb.* 12.28. *Pſal.*2.11.

Thirdly, we muſt performe the ſeruice in *repentance* for our ſinnes: Wee muſt not come before God in the loue of any ſinne; if we doe, wee loſe our labour, and God will loath our workes, *Eſay* 1. *Iob* 11.14. We muſt haue *cleane hands*, and *a pure heart*, or elſe no ſeruice of God will be accepted, *Pſal.* 119. 11. & 24.4.

Fourthly, it muſt grieue vs, that others will not ſerue God, *Pſal.* 119.139.

Fifthly, wee muſt performe euery ſeruice *in the name of Chriſt*, or elſe it cannot be accepted, by reaſon of that euill that cleaues to our beſt workes; whether we pray, or giue thankes, or *whatſoeuer we doe, we muſt doe it in the Name of Chriſt, Col.*3.17.

Sixtly, in euery ſeruice of God we muſt, as neere as it may bee, *giue God the firſt praiſe,* preferring the reſpects of God and his worſhip, before our ſelues, or the regard of others: wee muſt ſerue him betimes, ſeeking God in the firſt place, *Iob* 8.5. *Mat.* 6.34. *Pſal.*5.3.

Seuenthly, when we doe any ſeruice to God, we muſt doe it *with all our heart,* with as much willingneſſe as may be, ſo as it may appeare, that we *loue to be his Seruants*, as the Prophets phraſe is, 1 *Sam.*16.7. 1 *Chron.* 28.9. *Eſay* 56.6.

Eightly, in all ſeruice we muſt ſtriue ſo to ſerue God, that *wee may pleaſe him:* not onely carefull to doe the duty, but carefull of

Gods acceptation. In good duties being chiefely carefull to ſee Gods approbation, not caring ſo much for the *praiſe of men as the praiſe of God.* In euery part of Gods worſhip *our praiſe muſt be of God and not of men, Heb.* 12.28. *Rom.* 2.29.

Ninthly, wee muſt cleaue to God, with deteſtation of all things or perſons that might any way draw vs away from his ſeruice, *Deut.* 13.4,5.

CHAP. IX.

Shewing how we ſhould carry our ſelues in Gods houſe.

HItherto of the Rules to bee obſerued in all parts of Gods worſhip generally.

Rules about the publike worſhip of God.

The ſpeciall Rules concerne, either Gods *publike worſhip* in his houſe; or elſe the particular parts of Gods worſhip each by themſelues.

The godly Christian ought with all care to lay before him the Rules that bind him to the good behauiour in Gods houſe, and to ſtriue to faſhion his nature and practice, as may become the glory of Gods publike ſeruice and preſence; and ſo there be diuers things which in a ſpeciall manner he muſt looke to, in performing Gods publike ſeruice.

For cõcerning theſe publike duties, theſe rules muſt be obſerued.

1 All muſt come.

Firſt, that all ſorts and degrees of men muſt appeare before God publikely to do him homage and ſeruice. None muſt be ſpared or freed; men, women, and children muſt all take notice of it, that they are bound hereunto, *Deut.* 31.11,12.

2. With all poſſible reuerence.

Secondly, we muſt come our ſelues *with all poſſible reuerence,* and *looke to our feet when we enter into the houſe of God,* and ſtriue to ſhew before all men our moſt carefull reſpect of God and his holy Ordinances: For *God will be ſanctified in them that come nigh him*; and he lookes for it at our hands, by our reuerent behauiour, to bee *glorified before all the people*, *Leu* 10.3. *Eccl.*5.1. We ſhould then ſhew a moſt holy *feare of Gods Name* and preſence, *Pſal.*5.7.

3. And zeale.

Thirdly, in publike duties that of the Prophet *Dauid* ſhould be true of vs: *The zeale of Gods houſe ſhould eate vs vp*, *Pſ.*69.9. and this ſpeciall zeale we ſhould ſhew.

And this zeale we ſhould ſhew ſixe wayes.

1. *By louing Gods houſe aboue all the places in the world:* Our hearts ſhould be fired in vs in that reſpect, that we may truly ſay with *Dauid*, *O how I loue thy houſe*, *Pſal.*26.8.

2. By confirming our owne hearts in a reſolution, to reſort to Gods houſe with ioy and gladneſſe, notwithſtanding the ſcornes & oppoſitions of worldly men and perſons.

3. By ſtirring vp others with

all importunitie to goe vp with them to worſhip God in Sion, *Eſay* 2.2.

5. By making haſte to Gods worſhip, going to the houſe of God with the firſt, and with willing hearts, with an holy thirſt after the meanes, flocking and flying thither *as the clouds*, or *as ſo many doues to their windowes*, *Zach*.8.22. *Pſal*.110.3. *Eſay* 35.1. *and* 60.8.

5. By forwardneſſe and cheerefulneſſe, in contribution towards the maintenance of Gods houſe and ſeruice in the meanes thereof, *Eſay* 60.8,9.

6. By grieuing heartily, becauſe other men neglect or contemne the houſe of God, and haue no more mind to keepe Gods Law, *Pſal*.119.136.

Thus of that ſpeciall zeale we ſhould ſhew about Gods publike worſhip.

4. With one conſent.

Fourthly, wee ſhould in all publike duties ſerue God *with one*

one conſent and one heart. There ſhould appeare in Gods ſeruants a wonderfull deſire of *vnanimity* and concord. They *ſhould ſerue the Lord with one ſhoulder*, that when they ſpeake to God, it may be as the voyce of one man; when the Lord ſpeakes to them, they ſhould heare with one heart. It is a maruellous glory in Religion, when people can come once to this, *to ſerue the Lord with one ſhoulder, Zeph.* 39.

Laſtly, in the 52. *Pſal. v.* 8, 9. wee may gather three other rules, which in a ſpeciall manner fit vs for a right behauionr in Gods houſe.

Three other rules gathered out of the 52. Pſalm. ver. 8 9.

Firſt, we ſhould alwayes be *as greene Oliue trees in the houſe of the Lord.* Howſoeuer it goe with men in the world, yet when we come before the Lord, our hearts ſhall reioyce and reuiue, and our ſpirits bee freſh and cheerefull, and our affections ſhould bee healed of all the cares or diſtempers were before in them: Gods Ordinances ſhould haue ſuch a power ouer vs, and ſo make a ſudden freſh ſpring of deſires and holy thoughts in vs. There is this power in the Ordinances of God to effect this, if the fault be not in vs: I meane, when theſe Ordinances are exerciſed in the power and life of them.

Secondly, we muſt *truſt on the mercy of God*, bringing an heart ready to beleeue euery good Word of God; reſoluing, that if the Lord will ſpeake comfortably to his ſeruants, wee will not diſhonour his conſolations, through careleſneſſe, or vnbeliefe; but receiue them with all our hearts, and eſtabliſh our ſelues in the ſafe keeping of his good Word.

Thirdly, wee muſt reſolue to be *thankefull*, with all tenderneſſe, for all experiences of Gods preſence and goodneſſe toward vs in the meanes vowing, with *Da-*

uid, to praiſe him for euer for them. And if the Lord doe withhold his power and preſence for a time, ſo as we feele not the effectualneſſe of his ordinances: yet wee ſhould reſolue without diſtemper, *to waite vpon the Lord*, and obſerue him according to the *ſeaſons* of his grace.

CHAP. X.

Rules that order vs about hearing of the Word.

THus of the rules that wee muſt obſerue in all publike ſeruice of God. Now there be certaine ſpeciall rules which muſt bee particularly heeded in each part of Gods worſhip by it ſelfe. And firſt I will begin with thoſe rules, which wee muſt more ſpecially obſerue in hearing the Word of God, and theſe are of three ſorts.

Rules that order vs in hearing the Word of God.

1. Some bind vs to the good behauiour, before wee come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1 Before we come.

1. Before we come to heare, wee muſt bring with vs two things.

1. A reſolution to deny our owne wits, reaſons, opinions, and conceits, and empty our heads of all perſwaſion of our owne skill, to iudge in the things of the Kingdome of God, being ready to beleeue and thinke in all things, as God ſhall teach vs out of his Word. We muſt *be fooles, that we may be wiſe*, 1 Cor. 3.18. *humbling our ſelues at his very feete to receiue his Law*, Deut. 33.3.

2. Wee muſt bring with vs a *meeke and quiet ſpirit*, a minde quieted from paſſions, luſts and perturbations, and at reſt from the turmoyling cares of this

world. The Word is able to doe great things in our hearts, if we *receiue it with meekeneſſe*, *Iam.* 1. 21.

2. In the time of hearing.

Secondly, at the time of hearing, wee muſt looke to two rules.

Firſt, we muſt hearken without diſtraction: we muſt heare, as if it were for our liues, wee muſt *incline our eares*, and ſhake off all impediments ariſing from our owne drowſineſſe, preiudice, or vaine thoughts, or diſtracting obiects, *Eſay* 55. 3. *Pſal.* 119. 113.

Secondly, we muſt *prooue all things, and keepe that which is good.* We muſt heare with iudgement, and hearken for our ſelues, hauing ſpeciall care to looke to that doctrine which in particular concernes vs, to lay it vp in our hearts, and apply it effectually. This is a rule of ſingular thrift in godlines. If we did marke what ſin in vs the Lord reprooues, or what comfort is ſpeedily fitted to our hearts: or what direction doth ſpecially concerne vs: He hath an honeſt memory that will be ſure to keepe theſe things, though he forget all the reſt; and he hath a wretched memory, and heart too, that forgets theſe things, though he could repeate all the Sermon *verbatim*. Note.

3. After we haue heard

Thirdly, after we haue heard, two things alſo muſt bee further done.

Firſt, we muſt by *meditation* labour to make thoſe things we haue heard, which concerne vs, faſt, that *they runne not out* of our mindes, and we muſt take heed that neither the diuell ſteale away the good ſeed, nor our owne heart through negligence forget it. Neither is this a worke for an houre after, to keepe theſe things till we may repeate them to others, but ought to be our daily worke, eſpecially the weeke after to thinke ſo often of them, till there be a ſure impreſſion of the Word in our hearts, *Hebr.* 2. 1, 2.

Secondly, wee muſt yet further ſee to it, that we be *doers of the Word*, yea we muſt *obſerue to doe*, as the phraſe of the holy Ghoſt is. It is the wiſedome of God ſo to diſpoſe of his ordinances, that we receiue our directions by parcels, and there is a time of *interim* betweene Sabbath and Sabbath, Sermon and Sermon, that we might in that ſpace learne to frame our ſelues to the obedience of the truths receiued, that ſo we might be ready to receiue new leſſons from the Lord. The ſureſt way for the husbandman to keepe his ſeede, is not to lay it vp in his barne, but to caſt it into the ground: for what is ſowed, he may receiue againe with aduantage; or if he might faile of an harueſt from his ſeed in nature, yet godly men ſhall neuer faile to receiue what they ſow by practice, with increaſe. So much of the truth, as is put into practice, is ſure for euer; the reſt may be loſt: and it is a ſingular helpe to a Chriſtian, if he ſet vpon his obedience while the doctrine is yet freſh in his mind; for delay will compaſſe him about with many difficulties, and hee will want thoſe inward incitations, that might ſtir vp his heart with power and ſtrength to obey.

CHAP. XI.

Rules about the Sacraments of Baptiſme.

THus of the rules of our carriage about hearing: Next we are to conſider, how we are to order our liues in reſpect of the Sacraments: The Sacraments are two: Baptiſme, and the Lords Supper.

Rules about Baptiſme.

The duties wee are bound to in reſpect of Baptiſme, concerne either

1. Our children.
2. Our ſelues.
3. Others.

1. About our children.

Firſt, for our children, it is our duty to preſent them vnto Baptiſme, but withall we muſt looke to it, that it be done in due time, and with faith and thankfulneſſe to God. *In due time*, ſo as thereby wee ſignifie our great eſtimation of Gods mercy to our ſeed, and our great deſire to haue the Couenant ſealed, euen vnto them. We muſt alſo bring them to Baptiſme *with faith* in Gods couenant. The Lord hath bound himſelfe to *bee our God and the God of our ſeed*. Now it is our parts to giue glory to God, and to declare before the Lord our perſwaſion of his goodneſſe, and claime to that part of his Couenant. By faith we plead our right, whereas by vnbeleefe wee giue

God occaſion to neglect our ſeed. I adde alſo, with *thankefulneſſe*, becauſe wee ought with great ioy and acknowledgement of the free grace of God to behold our ſeede admitted, in the ſure couenant of mercy and ſaluation with our ſelues, and ought to thinke that God hath done more for our children, to admit them into the couenant by Baptiſme, then if the greateſt perſon on earth had made vpon them the aſſurance of ſome great eſtate of maintenance or preferment.

2. About our ſelues.

Secondly, for our ſelues, we muſt make conſcience of it, to make vſe of our owne Baptiſme, and that throughout the whole courſe of our life; It is giuen vs as a *ſeale* of Gods promiſes, and as a *vow* of our obedience, and ſo we muſt make vſe of it all the dayes of our life, eſpecially in three caſes.

In three things.

Firſt, in *the caſe of doubting* and

feare of the forgiueneſſe of our ſinnes; or of the ſaluation of our ſoules: for *Baptiſme ſaueth vs*, that is, effectually aſſures vs of our ſaluation; and we doe not offend in truſting Gods promiſe made in his word, and ſigned and ſealed in Baptiſme. As certainely doth it ſaue our ſoules, as the *Arke ſaued the* bodies of *Noah* and his houſhold; ſo as we cannot miſcarry, if we ſcape not out of the Arke into the Seas of water. Let vs ſticke to our Baptiſme, and then we are ſafe: The waſhing in Baptiſme did aſſure the waſhing of our ſoules by the bloud of Chriſt for our ſinnes. If I be tempted to doubt of my ſaluation, I muſt ſay to my owne ſoule: Hath not the Lord prouided me the Arke of Baptiſme to preſerue me from the ſeas of his wrath? And if I doubt the forgiueneſſe of ſinnes, I muſt ſay, Hath not the Lord waſhed mee from my ſinnes by the Bloud of his Sonne? Did he not ſhew mee ſo much in Baptiſme? We ſin ſhamefully, in that we doe not make this vſe, but neglect the confidence Baptiſme ſhould worke in vs, as if the Lord had but dallied with vs, or that Baptiſme were but ſome idle Ceremony, 1 *Pet.* 3.21. 1 *Cor.* 15.29. *Act.* 22.16.

How Baptiſme may helpe vs againſt ſin.

Secondly, in the caſe of temptation to commit ſin: we ought to fight againſt ſin by this mighty *weapon* of our Baptiſme, and ſo wee may doe by diuers Arguments: as

Firſt, in my Baptiſme I haue made a vow to God, that I would cleaue to him in Ieſus Chriſt, and renounce the world, the diuell, and ſinne: and ſhall I breake my vow to God, that would be aſhamed to breake my promiſe to men?

Secondly, my Baptiſme was the *Baptiſme of Repentance*: and ſhall I yet liue in ſinne? My body was waſhed: and ſhall my ſoule be ſtill impure? *Mat.* 3.11. *Mar.* 1.4. *Act.* 13.24.

Thirdly, by Baptiſme I was aſſured of the *vertue of the death of Chriſt* to kill ſinne in me: and ſhall I not beleeue the *operation of God,* that hee can deliuer mee from the powerfull temptations, or inclinations to any ſinne? Shall I not ſeeke ſtrength of Chriſt? or ſhall I betray my ſelfe to the diuell and the fleſh? In Chriſt *I am dead to ſinne, and ſhall I yet liue therein? Rom.* 6.1,3. *Col.* 2.12.

Thirdly, our Baptiſme muſt bee vſed againſt the doubts of preſeruing, or whether we ſhall be kept vnto ſaluation, and whether our body ſhall bee raiſed againe at the laſt day: for God hath aſſured all this vnto vs in our Baptiſme, that we haue our part not onely in the death of Chriſt, but alſo in the Reſurrection of Chriſt: and if Chriſt be raiſed in vs, *Chriſt can dye no* *more*, either in himſelfe, or in our hearts, and *the ſame power that raiſed him out of the graue, will alſo raiſe vp our bodies at the laſt day*, as is pleaded, *Rom* 6.10, *&c. Galat.* 3.27, 28. 1 *Cor.* 15. 29. 1 *Pet.* 3.21. If *we be baptized and beleeue, we ſhall certainely be ſaued, Mark* 16.16.

Thus as it concernes our ſelues.

3. In reſpect of others. 3. In reſpect of others, we are bound to the good behauiour in Baptiſme: as to acknowledge the communion of Saints, ſo are we tyed to preſerue our ſelues in all brotherly loue with the godly, who weare the ſame Liuery with vs, and are Souldiers preſt to the ſame warre, and haue taken vpon them the ſame holy Vow with vs; we are bound in Baptiſme to loue them, to ſtand for them aboue all other people, and to liue with them in all holy loue, to our liues end, *Eph.* 4.3, 4, 5. 1 *Cor.* 12.13. & 1.13. *Gal.* 3.27, 28.

CHAP.

CHAP. XII.

Rules about the Lords Supper.

Rules about the Lords Supper.

HItherto concerning Baptiſme: The rules that concerne the Lords Supper follow.

Now concerning this Sacrament, we are charged with theſe things.

1. We muſt examine our ſelues.

Firſt, *Examination*, 1 Cor. 11. we muſt *examine our ſelues*, and *ſo eate and drinke*; Examine our ſelues, ſo as we be ſure there bee no ſinne in our hearts and liues, which we haue committed, but we are deſirous to forſake and doe vnfainedly *iudge our ſelues* for it, being as deſirous to forſake, as we deſire God ſhould in the Sacrament forgiue it.

2. We muſt diſcerne the Lords Supper.

Secondly, *The diſcerning of the Lords Body and Blood*: ſo comming to partake of theſe outward ſignes of Bread and Wine, as we withall know and beleeue the preſence of Chriſt; and that God doth as effectually giue Chriſt to the ſoule of the beleeuer, as he giues Bread and Wine to his Body; yea, we muſt thus diſcerne and beleeue, that hee is there offered and giuen vnto vs alſo, and that God doth not delude vs, but as truly giues vs the Body and Bloud of Chriſt, as he doth by the Miniſter giue vs the Bread and Wine, 1 *Cor.* 11.

3. We muſt ſhew forth Chriſts death.

Thirdly, *The ſhewing forth of the death of Chriſt:* This is a ſolemnity, where we muſt intend to make a ſolemne remembrance of the Paſſion and Death of our Sauiour, not onely in being preſent at the breaking of the Bread and powring out of the Wine, but in raiſing vp in our heart a thankefull remembrance of his grieuous ſufferings, and death for our ſinnes, *Mat.* 26. 1 *Cor.* 11.

4. We vow to cleaue to the godly.

Fourthly, *Fellowſhip and louing communion with the godly,* which we both ſignifie, and vow in the Sacraments, and teſtifie before God and men, that we will cleaue vnto them aboue all the people in the world, as being the *ſame bread* with vs, euen members of the ſame myſticall Body of Chriſt, 1 *Cor.*10.

5. We muſt be reconciled.

Fifthly, ſpeciall *reconciliation* with ſuch as we haue offended, bearing malice to no man, and deſiring and ſeeking peace with all ſorts of men, *Matth.*5. *Rom.* 12.

6. We vow an holy life.

Sixtly, and laſtly, *The vowes of ſincerity*, reſoluing to keepe this *feaſt* all our life *in the vnleauened bread of ſincerity and truth*, euen to ſpend our daies in all vprightneſſe of heart, and vnfeigned hatred of all ſinne and hypocriſie, 1 *Cor.*5.8.

CHAP.

CHAP. XIII.

Rules about Prayer.

Rules about prayer.

THus of the Sacraments.

The Rules concerning prayer follow; where beſides the generall Rules that belong to all worſhip, theſe things in ſpeciall muſt bee heeded concerning prayer.

Thy words muſt bee few.

1. *Thy words muſt be few, Eccl.* 5.1,2. and the reaſon is, becauſe *God is in heauen, and thou art on earth.* He is full of maieſty and wiſedome, and thou art an infirme and ſinnefull creature. Length, of it ſelfe, doth not commend prayer; we muſt ſpeake as becomes the Maieſty of God; without *vaine repetitions and bablings*; pattering ouer the ſame things is not pleaſing to God: as *affectation* is ill in any thing, ſo much more ill in prayer. This rule may be vnſauoury to the taſte

of ſome that are tranſported with raſh zeale : but let them take heede of *wil-worſhip* : the words are ſo plaine in the Text, as they muſt informe themſelues about them : The Lord knew what was fitteſt for vs, when he gaue vs this charge.

2. The heart muſt bee lifted vp.

2. *Thy heart muſt be lifted vp* in the performance of this duty : this is often imported in diuers Scriptures ; and this lifting vp of the heart hath diuers things in it.

1. *Vnderſtanding* : thou muſt bee aduiſed what thou prayeſt for, and know thy warrant, that what thou askeſt is according to Gods will, 1 *Cor.* 14.15. *Iohn* 5. 30.

2. *Freedome from diſtractions* : thy heart muſt bee cleanſed from paſſions and luſts : thy prayer muſt bee *without wrath*, 1 *Tim.* 2.8. And as the diſtractions ariſing from paſſion muſt bee auoided, ſo muſt al other diſtractions.

3. *Feruency*, or the ſtretching out of the affections according to the matter of prayer; thou muſt expreſſe the affections of prayer: for God lookes at the *prayer of thy heart*, not at the prayer of thy lips onely.

3. Vſe all manner of prayer.

3. Thou muſt pray *with all manner of prayer*, according to the occaſions of prayer. Thou muſt pray at thy ſet times daily, and thou muſt pray alſo with *eiaculations* (as the Diuines call them) that is, thoſe ſudden and ſhort ſpeeches to God, when thy heart is moued vpon ſpeciall occaſion. Thou muſt vſe *Supplications*, *Deprecations*, *Interceſſions*, *Confeſſions*, *giuing of thankes*, or the like, according to thy neceſſities, or the other occaſions of thy life. Thou muſt ſtriue to get a fitneſſe and language to ſpeake vnto God for thy ſelfe in thine owne words, as may beſt expreſſe the deſires of thine heart, *Eph.* 6.18.

4. Thou muſt perſeuere in prayer.

4. Thou muſt *continue and perſeuere in prayer, without ceaſing*: prayer muſt be the worke of thy whole life, not an exerciſe for a fit, for a day or two, or a weeke or two: or a moneth or two: thou muſt make conſcience of *prayer alwayes, Eph.*6.18. 1 *The.* 5.17.

5. Thou muſt be inſtant without fainting or diſcouragement.

5. When thy prayer is grounded vpon Gods will, thou muſt be *inſtant* and not *faint*, or be diſcouraged. Thou muſt pray *without doubting and wauering*, as reſolued neuer to ceaſe praying, till God heare and ſhew mercy. It is baſeneſſe of mind, not humilitie, to be quickly diſcouraged: if God entertaine vs not according to our expectation or liking, we muſt not be weary of ſeeking to God, but ſet vpon prayer, with a reſolution to take no nay, *Luk.*18.1 *Lam.*1.6.

6. With ſupplication for all Saints.

6. Thou muſt remember *ſupplication for all Saints*, eſpecially to pray heartily for *Magiſtrates*

and *Miniſters*, eſpecially thoſe vnder whoſe charge thou art, *Eph.*6.18,19. 1 *Tim.*2.1.

7. In all things giue thankes.

7. Thou muſt looke to it, that *in all things thou giue thankes*. Let the Lord ſee the truth of thy heart herein, that what thou obtaineſt from God, eſpecially by prayer, thou wilt with all gladneſſe remember and acknowledge: this rule muſt by no meanes be forgotten, 1 *Theſſ*. 5. 18. *Col*.4.2.

CHAP. XIIII.

Rules about reading the Scriptures.

Rules about reading

THus of the Rules that concerne Prayer. There remaines the reading of Scripture, and ſinging of Pſalmes, as the other part of the ordinary worſhip of God.

Concerning the reading of

the Scriptures, I will inſtance in one place of Scripture onely, which containes the charge giuen to *Ioſhua, Chap.* 1. 8, 9. which comprehends the ſubſtance of the neceſſary directions about priuate reading. I ſay *neceſſary*; for godly men may, and haue aduiſed diuers courſes for reading of Scripture, which are not abſolutely neceſſary, but *arbitrary*, as may ſtand with the leaſure and capacity of the perſons that will reade: ſuch are thoſe directions that ſhew how many Chapters may be read in a day, and what things may bee obſerued in reading, &c. which, as they may be profitable to many Christians, and expedient too, yet they muſt not be vnderſtood ſo, as that thoſe perſons ſinne, which reade not ſo often, or ſo many Chapters, or the like. The things therefore that muſt neceſſarily be obſerued by ſuch as can reade the Bible, I take to be theſe.

ding the Scripture.

First,

1 Reade daily.

First, they muſt *exerciſe themſelues therein daily*, they muſt conſtantly be employed therein; and if their occaſions interrupt them at ſome time, they muſt redeeme it at other times. This is the praiſe of the bleſſed man, *That he exerciſeth himſelfe in Gods Law day and night*, that is conſtantly, *Pſal.* 1.2.

2 Meditate of what thou readeſt.

Secondly, in reading they *muſt meditate therein*, that is, they muſt obſerue profitable things as they reade, *attending to reading*, and marking what the Lord ſaith vnto them by that part of the Word which they reade. This is that meditation which is chiefly required of Chriſtians, to get into their hearts good thoughts from the matter they reade of, ſo as they may the better bee enabled to employ their thoughts all the day after.

3. Confer vpon it.

Thirdly, the *Word of God muſt not depart out of their mouth*; they muſt make the beſt vſe of it they can, in conference to ſpeake of it to others, for the edification of themſelues and others.

4. Reſolue to obey.

Fourthly, they muſt obſerue in their reading, what the Lord ſaith vnto them, that concernes their practice. They *muſt obſerue* to doe according to thoſe holy directions they reade of. They muſt bring a mind deſirous and reſolued to let the Word of God both informe them and reforme them, making conſcience of it, to let God direct them by his holy Word read, and not onely by the word preached to them: their liues muſt be bettered by their reading; and to that end they muſt obſerue the chiefeſt things they can out of their reading, to remember them in their practice.

Chap. XV.

Rules about ſinging of Pſalmes.

Rules about ſinging of Pſalmes.

THe rules that concerne the ſinging of Pſalmes, are ſummarily comprehended in that place, *Coloſſ.*3.16. and they are theſe.

Firſt, they muſt *teach one another by their Pſalmes and Hymnes and ſpirituall ſongs*. They muſt learne to profit, and make good vſe of the holy matter contained in the Pſalmes they ſing.

Secondly, they muſt *ſing with their hearts*; they muſt attend to the matter they ſing of, and lift vp their hearts, as well as their voyces.

Thirdly, they muſt *ſing with grace in their hearts*: they muſt employ the graces of Gods Spirit in ſinging of Pſalmes, as well as in prayer, or any other ordinance of God.

Fourthly, they muſt *make melody to the Lord*: They muſt direct their ſongs to God, and to his glory, and not vſe them as meere ciuill employments, but as parts of Gods ſeruice.

Chap. XVI.

Rules about Vowing and Swearing.

Hitherto of the Rules that concerne the moſt vſuall part of Gods ſeruice: there are other parts of Gods ſeruice, which are to be vſed but at certaine times, and vpon ſpeciall occaſions, and theſe are *Vowes*, and *Oathes*, and *Faſting*.

The Rules about vowing.

The rules about Vowing are briefely comprehended in that place, *Eccle.* 5.4,5. and they are chiefely two,

First, *before thou voweſt, conſi-*

der: conſider, I ſay, thine owne *ſtrength*, whether thou be able to doe it: and conſider alſo the *end*, that it be to Gods glory: and conſider the *matter*, that thou vow not things vnlawfull; and conſider what may be the *euents* of thy vow, for all vowes being made *before the Angell* that takes notice of all couenants, it will be in vaine afterwards to pleade; It was an errour, thou waſt miſtaken: *God may bee angry at thy voyce, and deſtroy the worke of thy hands*: Be not *raſh therefore, to cauſe thy fleſh to ſinne* therein.

Secondly; when thou haſt vowed thy vow to God, *deferre not to pay it*; be ſure thou performe it: it is a grieuous offence to breake a lawfull vow: *Better it is thou ſhouldeſt not vow, then that thou ſhouldeſt vow, and not pay*.

Thus of vowing.

Rules about ſwearing.

Concerning the Oath, when thou art called to ſweare, thou muſt obſerue theſe rules.

First, that thou *ſweare not by any thing which is not God, Iere.* 5.7.

Secondly, that thou *ſweare in truth*, that is, that thy conſcience know, what thou ſweareſt is true.

Thirdly, that thou *ſweare in iudgement*, that is, with due conſideration of the nature of God, and with ſound deliberation, not raſhly, diligently weighing all things that belong to the matter thou ſweareſt about.

Fourthly, that thou *ſweare in righteouſneſſe*, that is, about lawfull things, and iuſt matters: thou muſt not ſweare to doe vniuſt things, as *Dauid* ſweare to kill *Nabal*: nor muſt thou ſweare about impoſſible things, or about things that are doubtfull and vncertaine, nor in the forme of thy oath muſt thou vſe ſuch words, as bee contumelious to God, or expreſſe not ſufficient reuerence to the Diuine Maieſty, as they that wickedly ſweare by any part of Chriſt, or ſuch like.

Chap. XVII.

Rules about faſting.

The rules about religious faſt.

THus of Vowes, and Swearing; Faſting followes. Now if wee would keepe a religious Faſt vnto God, we muſt obſerue theſe two Rules.

Firſt, we muſt looke to the ſtrictneſſe of the *abſtinence* of the day of our Faſt; for ſo we muſt abſtaine from *all ſorts of meate* as well as one, and from *our coſtlieſt apparell*, and *from recreations* and vſuall delights: We muſt keepe the day, *as we keepe the Sabbath*, in forbearing our owne workes, *Ion.* 3.6,7. 1 *Cor.* 7.5. *Ioel* 1. & 2. *Leuit.* 16.29.

Secondly, the time muſt bee ſpent in religious duties, and a

Sabbath, eſpecially in the exerciſes that concerne the *humiliation of the ſoule*, in renewing of our repentance, for the obtaining Pardon of ſinne, or ſome ſpeciall bleſſing of God, or the preuenting, or remoouing of ſome great iudgement of God.

The former rule concernes onely the ceremony, or outward exerciſe of the body: but this rule containes the ſubſtance of the duty, without which a religious Faſt is not kept vnto God; who regardeth not *the hanging downe of the head like a bull-ruſh, if the ſoule bee not humbled before God* for ſinne, *Leuit. 16. verſ. 29. Ioel 1. 14. & 2. 16,* 17.

CHAP. XVIII.

Rules about the Sabbath.

HItherto of the Rules that concerne *the parts of Gods worſhip*: The rules that concerne *the time of Gods worſhip*, follow: and this time eſpecially is the Sabbath Day.

Rules about the Sabbath.

Now the Rules that binde vs to the good behauiour concerning the Sabbath, concerne either the preparation of the Sabbath, or the manner of performing holy duties on the Sabbath.

1. The preparation to it.

The preparation to the Sabbath, containes in it theſe things.

Firſt, *the ending of all our works* on the ſixe dayes, as God did his, *Gen.* 2. 2.

This example of God is ſet downe, not onely to ſhew what he did, but to preſcribe vnto vs what we ſhould doe, as is manifeſt by vrging this example in the reaſon of the Commandement. We muſt then take order to finiſh the works of the weekdayes with ſuch diſcretion, that neither our heads bee troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath Day.

Secondly, the preuenting of domeſticall grieuances, and perturbations, *Leuit.*19.3. *Yee ſhall feare euery man his mother and his father, and keepe my Sabbath.* Diſcords and contentions, and heartburnings in the members of the family, extend their infection and hurt, euen to the prophaning of Gods Sabbath. The Lord lookes not to be ſerued aright in *his houſe*, if people liue not quietly, and louingly, and dutifully in their owne houſes.

Thirdly, we muſt *cleanſe our ſelues that wee keepe the Sabbath, Nehe.*13.*verſ.*22. Which place, though it ſpeake of Legall cleanſing, yet it ſhaddowes out that Morall and perpetuall care of cleanſing our ſelues, that ought euen to be found in vs. And thus we doe cleanſe our ſelues, when *we humble our ſelues, that we may walke with God*, confeſſing our ſinnes, euen the ſinnes of the weeke paſt, and making our peace with God, through the name of Ieſus Chriſt.

2. Of the celebration of the Sabbath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules preſcribe vnto vs theſe things:

1. *Reſt from all your workes*, whether they be *workes of labour*, or workes *of pleaſure*. Workes of labour the Scripture inſtanceth in ſuch, as are *ſelling of victuals. Nehemiah* 13. 15. *Carrying of burthens, Ier.*17. *Iourneying from our places, Exod.*16.29 the buſineſſe of our callings done by our ſelues, our children, ſeruants, or cattell, which the words of the

Commandement forbid. And as works of labour, ſo alſo *works of pleaſure* are forbidden, *Eſay* 58.13.

2. *Readineſſe and delight.* We ſhould *loue to be Gods ſeruants* on this day, *Eſay* 56. *and conſecrate it with ioy, as a glorious* priuiledge to vs, *Eſay* 58. 13. abhorring wearineſſe, or a deſire to haue the Sabbath gone, and ended, *Amos* 8.

3. *Care and watchfulneſſe.* We muſt *obſerue to keepe it, Exod.* 31. 16. wee muſt *take heede to our ſelues*, that no duty be omitted, and that we no way prophane it, attending our hearts, and our words, *Ier.* 17. 21.

4. *Sinceritie*: and this ſinceritie wee ſhould ſhew diuers wayes.

Firſt, by doing Gods worke with as much care as we would doe our owne; or rather ſhewing more care for the ſeruice of God. They had their double ſacrifices on the Sabbath, in the time of the Law: and wee ſhould ſtudy, how wee might pleaſe God in eſpeciall manner on that day, chooſing out the things that might delight him. God hath taken but one day of ſeuen for his worke: and ſhall we not doe it willingly? Further, if we reſpect our ſelues, ſhall we not be as carefull to prouide for our ſoules on the Sabbath, as for our bodies on the weeke dayes?

2. By *obſeruing the whole day*, as well as a part, and keepe the Sabbath *in our dwellings*, as well as in Gods houſe: God requires the whole day, and not a part. As we would not be contented our ſeruants ſhould worke for vs onely an houre or two in the ſixe dayes: ſo neither ſhould we yeeld leſſe vnto God, then we require for our ſelues. Nor will it ſuffice to ſerue God by publike duties in his Houſe, vnleſſe wee ſerue him alſo by priuate duties in our

owne dwellings, Commandement 4. *Levit.* 23.3.

3. By auoyding the leſſer violations of the Sabbath, as well as the greater, eſpecially not tranſgreſſing of contempt, or wilfulneſſe in the leaſt things we know to bee forbidden. The Prophet inſtanceth, *Eſay* 58.13. *Wee muſt not ſpeake our owne words.* Thus of ſincerity.

5. The fifth thing required of vs, is *Faith*, we muſt glorifie God by beleeuing, that hee will make it a day of bleſſing vnto vs, and performe that bleſſing he hath promiſed, accepting our deſire to walke before him in the vprightneſſe of our hearts, and paſſing by our infirmities, and frailties. Wee many times diſturbe the reſt and Sabbath of our ſoules by vnbeleefe, Commandement 4. *Gen.* 2.2. *Exo.* 31. 13. *Ezech.* 20.10. & 46.2,5.

6. The laſt thing is *Deprecation:* we muſt beſeech God, when

we haue done our beſt, to ſhew vs mercy, and ſpare vs for our defects and weakeneſſes. Thus we muſt end the day and reconcile our ſelues to God, that the Reſt of Ieſus Chriſt may be eſtabliſhed in our hearts, *Nehe.* 13.22. And thus of the rules that bind vs to the good behauiour in reſpect of the time of Gods worſhip.

CHAP. XIX.

Rules that ſhow vs how to carry our ſelues, when we come into company, in reſpect of Religion.

Hitherto of the Rules that concerne our carriage towards God.

Rules that direct our carriage towards men.

Now it followes, that I breake open thoſe directions, that ſhould bring our liues into order in reſpect of men: And theſe rules are of two ſorts: for either they are ſuch as binde vs to the good behauiour *towards all men*, or ſuch as order our conuerſation towards *ſome men onely*, as they are conſidered to be either *wicked* or *godly*.

Towards all men.

The rules that concerne all men, may be caſt into two heads, as they belong either *to righteouſneſſe* or *to mercy*.

The rules that belong to righteouſneſſe, order vs either *in company*, or *out of company*.

And ſo in company.

The rules which wee are to obſerue *in company*, concerne either,

1. *Religion*, or
2. *The ſinnes*, and faults of others: or
3. *Our owne inoffenſiue behauiour* towards all men.

With due reſpect of Religion.

For the firſt, when we come in company, we muſt be carefull to be that which may become the glory of Gods truth, and the Religion wee profeſſe, that wee

take

takenot *vp the name of God in vaine:* and thus we ſhall rightly order our ſelues, if we obſerue theſe rules;

Firſt, to be ſoundly aduiſed, before we fall into diſcourſe of Religion, not doing it till God may be glorified by it. *A wiſe man concealeth knowledge; but the heart of fooles will publiſh fooliſhneſſe:* It is as great diſcretion to know how to conceale knowledge, as it is to know how to vſe knowledge.

Auoyding vaine ianglings in three things.

Secondly, auoyde *vaine ianglings and contradictions of words,* ſuch as are,

1. *Doubtfull diſputations* about Ceremonies, and things indifferent, which *may entangle the weake*, and keepe them from more neceſſary cares and knowledge, *Rom.* 14. 1.

2. *Curious Queſtions*, about things that are not reuealed in the Word, *Rom.* 12. 13. *Be wiſe to ſobriety.*

3. *Vnprofitable reaſonings*, ſuch as were thoſe about *Genealogies*, in the Apoſtles time, 1 *Tim.* 1.

Thirdly, if thou bee asked a reaſon of the hope that is in thee by ſuch as haue authority to require it, or need to ſeeke it, then anſwer: But be ſure to remember two things; namely, that thou anſwer *with all reuerence*, as may ſhew how much thou art affected with the maieſty of Gods truth, and withall *with meekeneſſe*, that is, without paſſion or frowardneſſe: and without affectation, or conceitedneſſe, or wilfulneſſe in our owne opinions, 1 *Pet.* 3. 5.

Fourthly, let thy *communication be yea, yea, and nay nay*: otherwiſe cuſtomary and vaine ſwearing, is a moſt damned ſinne, and ſuch as God wil ſurely plague.

CHAP.

CHAP. XX.

Rules that ſhew vs how to carry our ſelues in company, in reſpect of the faults of others.

How wee muſt behaue our ſelues in company concerning the faults of others.

THus of our carriage in company in reſpect of Religion. Now concerning the faults of others, we muſt obſerue theſe rules:

Firſt, we muſt neuer in our diſcourſe *iuſtifie the wicked, or condemne the righteous*; all exceſſe in words is euill; but this is *an abomination to the Lord:* we muſt euer *honour thoſe that feare the Lord*; and as for *vile perſons, they are to be contemned*, *Pſal.* 15.4 *Amos* 5.15. *Prou.* 17.15.

Secondly, let thy conuerſation and diſcourſe be *without iudging*, *Matth.* 7.1. *Iam.* 3.17. It is time exceeding ill ſpent, that is ſpent in cenſuring of others. And the rather ſhould wee take heed of iudging, if we conſider how the holy Ghoſt hath matched that ſinne in that place of *Iames*, we muſt be *without iudging, without* Note. *hypocriſie*: as if he would ſignifie, that great Cenſurers are commonly great Hypocrites; and as any are more wiſe, they are more ſparing of their cenſures.

Thirdly, thou muſt not *walke about with tales*; take heed of tale-bearing: *Hee goeth about as a ſlanderer that reuealeth a ſecret*, though it be true he ſpeaketh. It is a maruellous euill cuſtome that many haue, to fill vp their diſcourſe with the report of the frailties of others, which they by ſome meanes or other come vnder-hand to know: this is an euill frequently condemned in Scripture, and yet more vſually practiſed, as if it were lawfull to ſpeake of any thing which they know to be true: *Thou ſhalt not walke about with tales, nor ſtand a-*

gainſt the bloud of thy neighbour: a ſtrange connexion, by which the Lord imports, that this tale-bearing is a kind of murther; and it is true in the caſe of many a man, thou wert as good lay violent hands vpon him, as with that licenciouſneſſe of words to divulge tales concerning him. *Pro* 20.19. and 11.13. *Leuit.* 19.16. And for the better ſtrengthning of this rule, thou art yet charged to looke to thy eares too, as well as thy tongue; thou muſt *not receiue euill reports againſt thy neighbour*, but make it appeare thou art not pleaſed with ſuch tales, *Pſal* 15.3. Yea, thou art forbidden the ſociety of ſuch perſons as carry tales; thou muſt not *meddle with tale-bearers, nor with ſuch as flatter with their lips*: certainely ſuch creatures commonly flatter the preſent, and reproach the abſent, *Prou.* 20.19.

Fourthly, if thou doe know an offence in any with whom thou

Reproue, but hate not.

conuerſeſt, *thou ſhalt not hate him in thy heart, but rather reproue him plainely.* For, *he that rebuketh a man, ſhall afterwards find more fauour then he that flattereth with his tongue, Leuit.* 19. 17. *Prou.* 28.23.

Paſſe by meere frailties.

Fiftly, as for the meere frailties of others, hold thy tongue, paſſe by them. *A foole deſpiſeth his neighbour, but a man of vnderſtanding will hold his peace, Prou.* 11. 12. Commonly they that haue moſt defect in themſelues, are apteſt to contemne others for their weakeneſſes: but a wiſe man muſt ſo diſtinguiſh of the faults of others, that hee couer meere frailties, and learne of God to paſſe by the infirmities of his ſeruants. The *Antitheſis* ſhewes, that a wiſe man doth not onely hold his tongue, but reſtraine his thoughts from thinking the worſe of others for ſuch infirmities.

Sixthly, againſt the paſſions

and wrongs of others, thou muſt arme thy ſelfe with *a ſoft anſwer*, and bee ſure *thou render not euill for euill*, *Prou.* 15. 1. 1 *Theſſ.* 5. 15. or rebuke for rebuke, 1 *Pet.* 3. 9.

CHAP. XXI.

Rules that ſhew vs how to carry our ſelues in company, and not giue offence.

Rules that concerne the inoffenſiuenes of our carriage in company.

THus of our carriage towards others in company, as it reſpects their faults. Now followeth the third ſort of rules, which order our behauiour towards others in company in reſpect of *inoffenſiueneſſe*. It ought to be our principall care to carry our ſelues ſo, as no body may take offence at vs.

Now theſe rules may bee directed to their heads, as they concerne,

1. The humility, } of our beha-
2. The diſcretion, } uiour toward
3. The purity, } others.

Wee muſt carry our ſelues humbly, diſcreetly, and honeſtly in our conuerſation with others: ſo ſhall wee conuerſe with much amiableneſſe and reputation.

1 An humble behauiour hath three things in it.

First, vnto the humility of our conuerſation, belong theſe Rules.

1.

Firſt, *be ſoft ſhew all meekeneſſe to all men,* reſtraining the inordination of this heart, endeauouring to ſhew thy ſelfe *gentle*, and *peaceable,* and *harmeleſſe,* and *eaſie to be intreated, Tit.* 3.1, 2. *Prou.* 8.13. *Iam.* 3.13.

2.

Secondly, thou muſt *bow downe thine eare, and heare the words of the wiſe,* and apply thy heart, to get knowledge, and profit thy ſelfe by others, *Prou.* 23.12. This is the ſame with that of *Iames, Bee ſwift to heare, ſlow to ſpeake, Iam.* 1.19.

3.

Thirdly, put not forth thy

ſelfe, nor ſtand in the place of great men, till thou bee called, *Prov.*25.6.

In generall, concerning humility, the Apoſtle *Peters* phraſe is much to be noted: he ſaith, we ſhould *cloathe our ſelues with humility*: which notes both the great meaſure of it, it ſhould couer all our actions, and ſo alſo the continuance of it. When we goe amongſt men, we ſhould ſtirre vp our hearts, and faſhion our ſelues to expreſſe his grace, and not dare to bee ſeene without humility, no more then we would be ſeene without our cloathes. Humility hides our nakedneſſe, and pride and paſſion lay it open to the view and contempt of others.

Note.

2 Rules that concerne diſcretion in our behauiour.

Secondly, neither is humility all that is required to make our conuerſation without offence or prouocation; but we muſt alſo carry our ſelues diſcreetly: and to this end there are theſe excellent Rules.

First, thou muſt conſider *to ſpeake what is acceptable*, and auoyde what will irritate; there is ſingular vſe of this rule, if it were followed, *Prou*.10.13,14. and 13.3.

Secondly, thou muſt *marke thoſe that cauſe diuiſion and offences, and auoyde them* and ſhun the ſociety of ſuch, *Rom*.16.17,18. This will breed thee much peace, and deliuer thee from much ſuſpition in others.

Thirdly, thou muſt *make no friendſhip with the angry man*; for either by much conuerſing with him, thou maiſt learne his waies; or elſe it will be a ſnare to thee, that thou ſhalt neither know how to keepe his fauour, nor yet how to breake off from him, without much vnreſt and inconuenience, *Prou*.22.24,25.

Fourthly, it is a great diſcretion *in euill time to bee ſilent*. In things wherein thou mayeſt endanger thy ſelfe, and not profit others, it is the beſt way, and a wiſe courſe, to forbeare ſpeech of ſuch things, *Amos* 5.13.

Fiftly, ſo likewiſe it is thy diſcretion in matters of dangers to *forbeare the communicating of thy ſecret to any*, though thou mighteſt bee tempted to a perſwaſion of truſt in thoſe to whom thou wouldeſt reueale them. It may often repent thee to haue ſpoken, but ſeldome to haue held thy peace, *Mica* 7.5.

Sixtly, *withdraw thy feet from thy neighbours houſe, leſt he be wearie of thee, and hate thee*: this is an excellent rule giuen by *Salomon, Prou.* 25.17. If thou wouldeſt conuerſe with reputation, take heed of idle gadding from houſe to houſe, when thou haſt no occaſion or imployment: thou mayeſt draw hereby much ſecret contempt and loathing of thee, when thy emptineſſe and vanity ſhall be thereby diſcouered.

red. An empty conuerſation, that hath in it no exerciſe of piety or vertue, if it bee frequent, occaſioneth ſecret, and vnutterable ſcorne.

7. *Reſtraine thine owne paſſions* in conuerſing. There are none ſo wiſe, but if they ſhew their paſſions of immoderate anger, feare, griefe, yea, or ioy, they diſcouer much weakenes in their diſpoſition, which would bee couered if they did bridle the exceſſe of their paſſions. *A wiſe man couereth ſhame, when a foole is preſently knowne*: It is the beſt praiſe not to haue ſuch weakeneſſes; but the next to this, is by diſcretion to bridle our ſelues, ſo as wee may hide our weakneſſes from breaking out.

Laſtly, thou maieſt make good vſe of that direction of *Salomon* about thy friend. *Bleſſe not thy friend with a loud voyce, riſing early in the morning; for it may bee accounted a curſe to thee.* Take heed of flattery, which in ſtead of effecting thine owne ends, may bring thee out of all reſpect. Hee doth not forbid the iuſt praiſe, and encouragement of friends; but the intending of praiſe of purpoſe to the vttermoſt notice of thy friend, (this is to praiſe him with a loud voice) and the affectation of preuenting others in prayſing; and of doing it in ſuch things as are not yet ſufficiently knowne to be praiſe-worthy, and to ſet ones ſelfe ſo to praiſe, as if he ſtudied to doe nothing elſe, but humour his friend, eſpecially if it be but once perceiued, that thou doeſt it but for thy owne ends. It is a great part of wiſedome, to know how to ſpeake of the praiſe of others, ſo as neither ſiniſter ends bee intended, nor the humouring of thoſe we praiſe: to doe it ſparingly and ſeaſonably, is a great diſcretion.

And thus of the Rules, that

make our conuerſation amiable, in reſpect of diſcretion.

Three rules that concerne the purity of our conuerſation.

Thirdly, that our conuerſation may not be hurtfull and offenſiue, we muſt looke to the *purity* of it: and ſo theſe rules following are of ſingular vſe.

Firſt, in generall, *Refraine thy tongue from euill, and thy lips that they ſpeake no guile, Pſal.* 34. 13 For *he that keepeth his mouth, keepeth his ſoule, Prou.* 21. 23. Take heed of the vſuall vices of the tongue: for *thereout may come much miſchiefe,* and diſcontent to thy ſelfe and others.

Secondly, in particular looke to thy ſelfe carefully, that thou auoyde thoſe three euils mentioned by the Apoſtle, *Epheſ.* 5. 4 *viz. filthy ſpeaking, fooliſh talking and ieſting.* By ieſting he meanes thoſe biting ieſts, that vnder pretence of ſhewing wittines, or conceit, doe ſecretly leaue diſgrace vpon the perſons whom they concerne.

Thirdly, auoyde with deteſtation *the exceſſe in drinking and reuelling*, and ſuffer thy ſelfe vpon no pretence, to bee drawne to giue way to thine owne practice in them, 1 *Pet.* 3.

CHAP. XXII.

How we muſt carry our ſelues out of company.

THus of thy carriage in generall in company. Now out of company thou muſt looke to theſe things.

1. The rules that order vs out of company.

Firſt, thou muſt faſhion thy heart, by the vſe of all good meanes, to the loue of all ſorts of men. This [illegible] loue of men, is a vertue little thought on, yet greatly neceſſary, as a foundation of all practice in conuerſing with others, and we ſhould labour to *abound in loue towards all men*, 1 *Theſ*. 3.12.

Secondly, remember *to pray for all ſorts of men.* This is a precept giuen vs in charge by the Apoſtle, 1 *Tim.*2.1. and belongs to this place, and wee ought to make conſcience of it according to the occaſions of our callings, or acquaintance with other men: wee ſhould euen in ſecret ſeeke to profit our neighbours by praying for them.

Thirdly, we ſhould prouide, euen out of company to order our affaires ſo, as that wee may liue.

1. *Honeſtly, without ſcandall.* 1 *Cor.*10.32. *Phil.*1.10.

2. *Iuſtly, without deceit* or fraudulent dealing, *Leuit.*19.35,36. 1 *Theſ.*4.6.

3. *Peaceably, without ſtrife* with any, if it be poſſible, *Prou.*3.29, 30. *Zach.*7.10. *Heb.*12.14.

Chap. XXIII.

Rules about workes of Mercy.

Hitherto of the Rules that concerne Righteouſneſſe: Mercy followeth. Now in ſhewing mercy, diuers things are charged vpon vs.

8. Things required in ſhewing mercy. 1 Willingneſſe.

Firſt, *willingneſſe*. Wee muſt *giue cheerefully*: For *the Lord loueth a cheerefull giuer*. We muſt *loue mercy*, as well as ſhew mercy. Our hearts ſhould bee euer anſwerable to our power. Wee muſt bee *ready and prepared* to ſhew mercy, abhorring delayes and putting off time, or ſeeking excuſes: *Our eares ſhould be open to the cryes of the poore*. Yea (rather then be behind hand) we *ſhould ſell, that wee might giue almes*, *Mic.*6.8. 1 *Tim.*6.18. 2 *Cor.*9.4,5,6,7. *Prou.*22.22,23. *Luk.*12.33. *Prou.*3.27,28.

2. Labour.

Secondly, *Labour and Diligence.*

gence. Wee ſhould take paines, and worke hard according to all the *occaſions of mercy*. This is the Apoſtles phraſe: *God will not forget your worke, and labour of loue*, *Heb*.6.10. We muſt be forward to doe thoſe workes of mercy, that require our paines and trauell about them, as well as thoſe we may doe and ſit ſtill, 2 *Cor*. 8.16.22.

3. Liberality.

Thirdly, *Liberality*: We muſt open our hands wide, *Deut*. 15. 8. we muſt be *rich in good workes*, 1 *Tim*.6.18. We muſt not giue *ſparingly*, 2 *Cor*.9.6. we muſt giue *to our power, and ſometimes beyond our power*, 2 *Cor*.8.2. we ſhould deſire to anſwer the expectation had of our bounty, eſpecially the expectation of our teachers that know vs and our eſtates, 2 *Cor*. 8.24. we ſhould ſtriue to *abound in this grace alſo*, as well as in other graces of the Spirit, 2 *Cor*. 8.6. we ſhould giue *to ſeuen, and alſo to eight*, *Eccle*.11.2. we muſt *giue good meaſure, yea and preſſed downe, Luke* 6.30.

4. Humility. Humility ſhewed fiue wayes in doing workes of mercy.

Fourthly, *Humility*. There is great vſe of humility, in ſhewing mercy. Now we ſhould ſhew our humility diuers wayes about mercy: as

Firſt, in helping others, without exalting our ſelues, and domineering ouer them. *The rich muſt not* thinke *to rule the poore*, and to command them, as if they were there vaſſals: we ſhould ſo ſhew mercy, as not to ſtand vpon tearmes of their beholdingneſſe, to whom we ſhew mercy, *Prou.* 22.7.

Secondly, in not *deſpiſing the poore*, we muſt not thinke of them meanely, and contemptuouſly, becauſe they ſtand in need of our helpe, whether it bee in body or minde, *Prouerbs* 14. 21.

Thirdly, in *accepting exhortation*, ſhewing our ſelues willing to bee called vpon, and ſtirred vp to mercy, 2 *Corin.* 8. *verſ.* 17.

4. By our *penitency*, when we goe to God, after we haue done our beſt, and confeſſe the corruption that cleaues vnto vs, euen when we haue ſhewed our beſt deſires to communicate to others; and withall, ſtriuing to *plow vp the fallow ground of our* hard *hearts*, that wee may be more fit to expreſſe the *bowels of mercy*, *Hoſ.* 10. 12.

Fiftly, the *Macedonians* ſhewed their humility in this; that *they prayed the Apoſtle to accept their gift, giuing themſelues alſo to bee diſpoſed of to the Lord, and vnto them by the will of God*, 2 *Cor.* 8. 5.

Thus of the Humility to bee ſhewed in doing workes of mercy.

5. Faith in two reſpects.

A fifth thing required in ſhewing mercy, is *Faith*; and faith is needfull in two reſpects.

Firſt, to beleeue Gods acceptation of the mercy ſhewed. For a godly Chriſtian, that is not vaine-glorious, hath ſo meane an opinion of his beſt workes, that he finds need to flye to Gods promiſes, and dares not truſt vpon his owne goodneſſe. Now God hath promiſed to accept of that we doe, if there *be a willing minde: The will is accepted for the deed,* 2 *Cor.* 8.12.

Secondly, to *beleeue the ſucceſſe* and reward from God, and that we ſhall not loſe by what is ſo expended. Though the perſons to whom we ſhew mercy, ſhould be ſo vngratefull, that it were *as bread caſt on the waters*: yet we ought to beleeue, that our ſeed caſt on the waters, ſhall bring vs a plentifull harueſt, *Eccleſ.* 11. 1. And it is certaine, whatſoeuer the perſons bee, yet what is giuen, is ſowed. And if the Husbandman doe not thinke his corne ſpoilled that hee caſts vpon his land, no more ought a

Chriſtian to think that to be loſt that is giuen to the poore. Nature may diſappoint the hope of the Husbandman; but in workes of mercy, there is no venture, but a ſure increaſe from the Lord, 2 *Cor*. 9.9, 10. and therefore our faith ſhould make vs *get bags* to put vp the certaine treaſure wee ſhall gaine by mercy from the Lord, *Luke* 12.33.

6. Diſcretion in 4. things.

A ſixt thing required in ſhewing mercy, is *diſcretion*: and diſcretion ſhould ſhew it ſelfe.

Firſt, by diſtributing our almes in the fitteſt courſe we can, hauing a principall reſpect *to godly poore. He that ſheweth mercy, ought to haue a good eye*, *Prouerbs* 22.9.

Secondly, by obſeruing our owne ability, *ſo to eaſe others, that wee burthen not our ſelues*, 1 *Cor*. 9.14, 15.

Thirdly, by taking heed, that we ſpend not vpon the rich by needleſſe entertainments, what ought to bee beſtowed vpon the poore, *prou.* 22.16. *Luk.* 14.13.

Fourthly, by auoiding ſcandall, or giuing offence, that none *blame vs in our abundance, but prouiding things honeſt in the ſight of God and men*, 2 *Cor.* 8. 20, 21. yet ſo, as we endeauour in an holy life and diſcreet manner *to prouoke others by our zeale*, 2 *Cor.* 9. 2.

7 Sympathy.

A ſeuenth thing required in ſhewing mercy, is *Sympathy*, pitty, a Fellow-feeling of the diſtreſſes of others, *being like affectioned*, and laying their miſeries to heart, *Heb.* 13.3. *Col.* 3. 12. *Rom.* 12. *ver.* 16. *Iob* 30. 25. There ſhould bee *bowels in our mercy*.

8 Sincerity in fiue things.

The laſt thing is *Sincerity*. Now this ſinceritie ſhould bee ſhewed diuers wayes, As,

1. In the matter *of our almes*. It muſt be of goods wel gotten. For *God hateth robbery*, though it were *for burnt offerings*, *Eſa.* 61.8

2. *In the manner* wee muſt

ſhew mercy, without wicked thoughts, or griefe of heart, *Deut.* 15.7,8. to 12. and *without hiding our ſelues from the poore, Eſay* 58.7. and without excuſe to ſhift off the doing of it, *Prou.* 24.11,12.

3. *In the ends.* That we doe not our workes *to be ſeene of men, or to merit* of God: but with an vnfained deſire *to glorifie God,* and make our profeſſion to bee well ſpoken of, and ſhew the true loue and pitty wee beare to the creature in diſtreſſe, *Matth.* 6. 2 *Cor.* 9.19.

4, In continuing our mercy, *not forgetting to diſtribute,* but ſtill *remembring the poore, Heb.* 13.16. *Galat.* 2. ſoundly performing the mercy with conſtancie, which we haue purpoſed, wil'd, or promiſed. It were an excellent order, if Chriſtians would follow the Apoſtles rule, *Euery weeke, as God hath proſpered them, to lay aſide for the poore,* 1 *Corin.* 16. 2.

19.2. 2 *Cor*.8.11.

5. In the *kind of mercy*, that we be ready to ſhew *ſpirituall mercy*, as well as *corporall*; and in corporall mercy to doe good all the wayes we can, as well as one way: As by *lending, protecting, releaſing, viſiting*, and *giuing*; & thus to *the poore*, to ſuch as are fallen into decay, and to the *ſtrangers* as alſo many Scriptures require.

CHAP. XXIIII.

Rules that ſhew vs how to carry our ſelues towards wicked men.

Hitherto of the Rules that concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conuerſation towards wicked men may be ordered by theſe rules;

Firſt, we muſt *auoid all needleſſe ſociety with them*, and ſhunne their infectious fellowſhip, eſpecially we muſt take heed of any ſpeciall familiarity with them, or *vnequall yoaking* our ſelues with them, by marriage, friendſhip, or leagues of amity, *Pſalme* 1.1. 1 *Cor.* 6.17. *Epheſ.* 5. 7, 11. *Prou.* 23.20. & 4.14,&c.

Needleſſe ſociety with them muſt bee auoyded.

Secondly, when we haue occaſion to conuerſe with them, we muſt ſtudy how to *walke wiſely towards* them, ſo as we may be ſo farre from giuing ſcandall, as, if it be poſſible, wee may winne them to glorifie God and his truth in our profeſſion. It requires much skill to order our ſelues aright in thoſe things that are to be done in the preſence of wicked men, or in ſuch things as muſt come by report vnto them, and their ſcanning. Now there are diuers things of admirable vſe in our carriage to put them vſe ſilence, and to take them in their conſciences, at leaſt to thinke well of vs: ſuch as are:

Great wiſedome required in conuerſing with them.

Diuers things that affect the hearts euen of the worſt men, are:

1. *Mor-*

1. A mortified life.

1. *Mortification.* A ſound care to reforme our wayes, and true hatred and griefe for our owne ſinnes, will cauſe many times wicked wretches to ſay of vs, that wee are the people of the Lord, *Eſay* 61.3, 8. I ſay, a *ſound care of reformation*; for to profeſſe a mortified life, and yet in any thing to ſhew that we can liue in any fault without repentance, this prouokes them exceedingly to ſpeake euill of the good way of God. Therefore the firſt care of a Chriſtian, that would bee rightly ordered toward wicked men, muſt be to liue *without offence*, and to diſcouer a true mortified minde, and a heart broken for ſinne.

2. Reuerend ſpeech of Religion.

Secondly, to ſpeake *with all reuerence and feare*: when we intreate of matters of Religion, it much amazeth the prophane conſcience of a wicked man: whereas curſory diſcourſes of ſuch grand myſteries, and empty and vaine ianglings doe exceedingly occaſion a confirmed wilfulneſſe and prophaneneſſe in ſuch men, 1 *Pet.* 3. 16. and *Prov.* 24. 26.

3. Meeknes of wiſedome.

Thirdly, it is a moſt winning quality in all our carriage, to *ſhew meekeneſſe of wiſedome*, to expreſſe a mind well gouerned, free from paſſions, and alſo from conceitedneſſe, frowardneſſe, affectation, and the vaine ſhew of what wee haue not in ſubſtance. For each of theſe haue in them ſingular matter of irritation, and prouoke wicked men to ſcorne, and hatred, and reuiling.

Fourthly, there is an holy kind of *Reſeruedneſſe*, which may adorne the life of a Chriſtian, in his carriage among wicked men: and this Reſeruedneſſe is to bee ſhewed.

1. In *not truſting our ſelues too farre with them,* not *beleeuing euery word,* not bearing our ſelues vpon euery ſhew of fauour of

them. For as too much ſuſpition of them breeds extreme alienation, if they perceiue it; ſo credulity is no ſafe way, *Prou.* 14. 15. *Iohn* 2.24.

2. By abſtaining from *iudging of them that are without.* It is a moſt intemperate zeale, that ſpends it ſelfe in the vaine and bootleſſe cenſure of the eſtate of thoſe that are without. Thoſe cenſures haue in them matter of prouocation, and nothing of edification. It were happy for ſome Chriſtians, if they could with the Apoſtle, ſay often to their owne ſoules, *What haue I to doe to iudge them that are without?* 1 *Cor.* 5. 12, 13.

3. By *ſtudying to be quiet, and meddle with our owne buſineſſe*; caſting about, how to cut off all occaſions, by which wee might be tangled with any diſcord or contention, or much buſineſſe with them. It is a godly *ambition* to thirſt after this quietneſſe of

life, 1 *Theſ*.4.11,12.

4. Reſeruedneſſe in foure things.

4. By *our ſilence in euill times*; alwayes auoiding all ſuch diſcourſes, as might bring vs into danger, without any calling, for our owne edification, or the edification of others. Many a man hath ſmarted ſorely for want of this bridle for his tongue, when his words could doe no good to others, and much hurt to himſelfe, *Amos* 5.13. *Dauid* held his peace while the wicked were preſent, *Pſal*.39.1.

5. In forbearing to reprooue ſcorners, *Prou*.9.7,8. and 23.9.

6. In *ſeaſoning their words with ſalt*, ſo as they diſcouer no vanity, lightneſſe, vaine-glory, malice, or deſire of reuenge, or the like faults in their ſpeeches.

7. In *anſwering the foole, but not according to his folly*, that is, not in ſuch pride, paſſion, or reuiling faſhion as the foole obiects in, *Prou*.26.4,5.

8. In getting out of their company,

pany, when we *perceiue not in them the words of wiſedome.* If we ſee they grow once to bee peruerſe, outragious, or willfull in any notorious offence of words or workes, we muſt get from amongſt them.

Thus of the eight wayes wherein wee ſhould ſhew reſeruedneſſe: they are of excellent vſe, if men would ſtudy them, and practiſe them.

5. Mercy.

5. Mercy is amiable euen in the eyes of wicked men: and mercifull Chriſtians, that are full of good works, doe bring a great deale of honour to religion. It is *true Religion and vndefiled, to viſit the fatherleſſe and widowes, and to be vnſpotted of the world.* A conuerſation that is vnrebukable, and full of mercy alſo, cannot but be very honorable: whereas Religion it ſelfe, when it is ſeated in the breſts of ſuch Chriſtians as haue forgotten to ſhew mercy, and not ſtudy how to

bee doing good to others, is exceedingly darkened in the glory of it, and many times extremely ill ſpoken of. A true Chriſtian ſhould hold it a great diſparagement, that any Papiſt, or carnall man in the world (in equall compariſon) ſhould put them downe for either the tenderneſſe or the abundance of workes of mercy, 1 *Peter* 1.12. *Matth.*15. *Iames* 27.

6. Vndantednesse in a good cauſe.

6. When we haue a cauſe and a calling to ſpeake for the truth, or to reprooue ſinne, it is an excellent grace to bee *vndaunted*, and free from ſeruile feares or flattery. To giue place to wicked men in Gods cauſe, or to feare their faces in the quarrell of Religion, or to ſhew a mind that would repent of wel-doing, or that baſely would ſtoupe ſome way to honour vngodly perſons for our owne ends, is ſo farre from gaining true fauour with euill-minded men, that it

makes them to ſcorne and hate vs and Religion ſo much the more; whereas a godly man, that is vnmoueable, and refuſeth to *praiſe the wicked, or iuſtifie the vngodly*; and when he hath cauſe, *will contend with them*, as *Salomons* Phraſe is, and be not like *a troubled fountaine, or a corrupt ſpring*: he may for the time receiue ill words from the wicked, but his heart is afraid of him, and his conſcience doth admire him, *Prou.* 24.25. and 28.4. and 25.26. 1 *Cor.* 16.22.

7. Patience in affliction.

7. The like aduantage is brought to the conuerſation of a godly man, when he can ſhew like *patience* and firmenes of mind in bearing all ſorts of *afflictions* and croſſes. Patience in affliction, makes a great ſhew before a wicked man, that well knowes how vnable he is ſo to carry himſelfe, 1 *Pet.* 3.14.

Laſtly, *to loue our enemies*, and ſhew it by our ſignes in *forgiuing them*,

them, or being ready heartily to pleaſe them, and *to overcome their euill with goodneſſe: To pray for them* when they reuile and perſecute vs, is a tranſcendent vertue; euill men themſelues being Iudges, *Luk* 6.27.to 31. *Pro.* 20.22.

CHAP. XXV.

Rules that ſhew vs how to carry our ſelues towards good men.

THus of our carriage towards the wicked. How we ſhould carry our ſelues toward the godly, followeth to bee conſidered of.

The ſumme of all is, that wee muſt *walke in loue.* If wee can ſoundly diſcharge our duty to the godly, in reſpect of louing them vnfainedly, and heartily, and conſtantly, wee performe all that is required of vs towards them. And this loue to the godly is ſo neceſſary, as that it is impoſed vpon vs, as the onely commandement giuen by Chriſt, who in one word tells vs the ſubſtance of our duties, *Ioh.*13.34. *Eph.*5.2. 1 *Pet.* 2.7. 1 *Cor.* 16. 14.

Now the rules which in particular bind vs to the good behauiour in reſpect of our loue to the godly, concerne either *the manifeſtation of our loue to them*: or the *preſeruation of our loue to them.*

Wee muſt ſhew our loue to the godly diuers wayes.

Firſt, by *courteſie* and kindneſſe towards them, and that in a ſpeciall manner, being affectioned towards them *with a brotherly loue* and kindneſſe. No brethren in nature ſhould ſhew more kindneſſe one to another, then Chriſtians ſhould, *Eph.*4.32. *Rom.*12.10.

Secondly,

2. By receiuing them.

Secondly, by *receiuing* and entertaining them: we muſt *receiue one another*: and be *barbarous one to another*: and this with entireneſſe of affection. Negatiuely, it muſt be *without grudging*, 1 *Pet.* 4.9. Affimatiuely, we muſt receiue one another, as *Chriſt receiued vs into glory*, that is, Firſt, *without reſpect of deſert*. We haue done nothing to deſerue heauen; yet Chriſt hath receiued vs to glory: So, though the godly haue not pleaſured vs any way greatly, yet becauſe they are the children of God, wee ſhould make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them*; Chriſt hath not enuied vs the very glory of heauen, and therefore what can we doe to the brethren, that ſhould anſwer the example of Chriſt? *Rom.*15.7.

3. By bearing their burthens.

Thirdly, by *bearing their burthens*; for ſo we ſhould *fulfill the Law of Chriſt*, *Gala.*6.2. There are two ſorts of burthens preſſe the godly: One *inward*: ſuch as are temptations, and their owne corruptions; the other *outward*, ſuch as are afflictions of all ſorts. Now in both theſe, this rule holds; for when we ſee a godly Christian mourne and lament his diſtreſſe in reſpect of his infirmities, or temptations, we muſt beare his burthen, not by ſoothing him in his ſinne, as if it were no ſinne, but by laying his griefe to our owne hearts, and ſtriuing to comfort him with the promiſes of God. This is not to make our ſelues guilty of their ſinnes, but to helpe them out of their griefe by conſolation, out of their ſinne by direction. Note

Note. that this is charged vpon vs, when ſinne is a burthen to them, not before; for till then we are rather to reproue them, or admoniſh them: But then we are to take notice of this rule, when they confeſſe their ſinnes, and are weary of them, and ſorry for them. And thus alſo in their outward burthens wee muſt beare them, by comforting them, and aduiſing them, and helping them, and ſhewing our affection to them, as if it were our owne caſe, ſo farre as we haue a calling, and power to helpe them.

4 By prouoking them to good duties.

Fourthly, by *conſidering one another, to prouoke vnto loue, and good workes*, Heb. 10.24. Note the dutie, and the manner how it is to be done: The dutie is, to ſtirre vp others all we can, to the increaſe of loue and abundance of all good workes: the manner is ſhewed two waies; Firſt, wee muſt *prouoke them* to it, both by example, and by exhortation, and all good wayes, that might fire in them the deſire of well-doing. Secondly, we muſt *conſider one another*, we muſt ſtudy the eſtate of others, their wants, impediments, meanes, gifts, callings, &c. and accordingly apply our ſelues for the beſt aduantage to helpe them forward. It is not enough to doe it occaſionally, but we muſt meditate of it; and caſt about, how, where, and when we muſt yeeld this helpe, and incouragement, and furtherance.

5. By faithfulneſſe in all their buſineſſe.

Fiftly, by *doing whatſoeuer we doe for the godly, heartily, and with all faithfulneſſe*, as if it were for our ſelues, or our owne brethren, or kindred in nature, not being *ſlothfull in ſeruice*, or ſuch as diſappoint the truſt repoſed in vs: we ſhould doe all things wee vndertake for them, with all fidelity and care, 3 *Iohn* 5. *Rom.* 12. 6,7,8,9,11. Yea, we ſhould care for their good and profit, as we would care for the good of the members of our owne body; for ſuch are they to vs in the myſticall body of Ieſus Chriſt, as the former place to the Romanes ſheweth.

6. By enioying our

Laſtly, wee ſhould ſhew our loue

gifts for their good.

loue to the godly, by employing the gifts of our mind, as may be beſt for their good: *As euery man hath receiued the gift, hee muſt ſo miniſter the ſame, as good Stewards of the manifold grace of God.* There are diuerſity of gifts in the godly, as knowledge, vtterance, prayer, and the like. Now theſe are *giuen to profit withall,* 1 *Pet.* 4.10. 1 *Cor.* 12. As for example, *The lips of the wiſe muſt diſperſe knowledge, Prou.* 15.7. So when Chriſtians *meete together, as any haue receiued a doctrine, or a Pſalme, or an Interpretation: ſo muſt hee miniſter it for the profit of others,* 1 *Cor.* 14.26. and ſo muſt wee helpe one another by prayer, either abſent, or preſent, 2 *Cor.* 1.11.

Chap. XXVI.

How we ſhould preſerue our loue to the godly.

THus of the rules that concerne the manifeſtation of our loue to the godly. Now there are further diuers things to be obſerued for the preſeruation of our loue to them: and theſe may be caſt into two heads: for, they are either ſuch things as we muſt doe; or ſuch things as wee muſt auoide.

The things that wee muſt doe to preſerue loue, are theſe:

What wee muſt doe to preſerue our loue to the godly. We muſt labour to be of one iudgement with them.

Firſt, we muſt ſtriue *to be like minded* in matters of opinion; many diſcords or abatements of affection grow among Chriſtians for their offences of opinion in diuers things. It is true, that difference of *Iudgement* ſhould not cauſe difference in *affection*: If wee cannot be of *one minde*,

minde, yet wee ſhould be of *one heart*: yet we ſee the contrary, and therefore euery Chriſtian ſhould make conſcience of it, to bee ſo wary and humble in his opinions, eſpecially in things doubtfull, or not ſo neceſſary, as to take heede of admitting what might ſhew diſſent from the godly; or if hee muſt needs, diſſent, yet to be very wary how he diſcouer it to the vexation or entanglement of others. Now becauſe this is very hard to perſwade Chriſtians vnto, marke how vehemently the Apoſtle ſpeaks of it, Rom. 15.5,16. *Now the God of patience and conſolation grant you to bee like minded, that ye may with one mouth & one mind glorifie God.* Wee muſt learne of the Apoſtle to pray *feruently* for this, that our natures, and the natures of others, with whom we conuerſe, may be fitted hereunto: and, 1 *Corinth.* 1. 10. the Apoſtle adiures them by *the name of Ieſus: I beſeech you brethren, by the name of our Lord Ieſus Chriſt, that ye all ſpeake the ſame thing, and that there be no diuiſions amongſt you, but that yee bee perfectly ioyned together in the ſame mind, and in the ſame iudgement.* And in the Epiſtle to the *Philippians, Chap.* 2. *ver.* 1, 2, 3. he vrgeth them with ſtrange vehemency, to import the neceſſity of this duty; *If,* ſaith he, *there be any conſolation in Chriſt, or any fellowſhip of the Spirit, or any bowels of mercy, be like minded, hauing the ſame loue, being of one mind.* And certainely, this earneſtneſſe in requiring this duty imports, that ſome peruerſe Chriſtians will ſmoake one day for their preſumption, and waywardneſſe, and pride of opinions.

2. We muſt follow peace.

2. *Wee muſt follow the things which may make for outward peace;* and to this end wee muſt labour to ſhew *all meekeneſſe* in our carriage,

riage, and *long-ſuffering in forbearing one another, and forgiving one another*, Epheſians 4. 2,3,4.

3.We muſt couer their weakneſſe.

3. Wee muſt ſtriue to beare our affection to ſuch a degree, as that it may bee able *to couer the infirmities of others*: He muſt get a *couering loue*, that will liue conſtantly in the loue of the godly: A loue, that will *couer a multitude of faults*, 1 Pet.4.8. *Prou.* 10.19.

4.We muſt confeſſe our faults one to another.

4. We *muſt confeſſe our faults one to another*, *Iames* 5. 16. It doth exceedingly preſerue loue, if men, when they haue offended, or wronged others, would quickly, and eaſily, and heartily acknowledge their offences. Nor doth this rule hold in caſe of treſpaſſe onely, but when wee haue not wronged others, yet diſcreetly to complaine of the corruption of nature that cleaues to vs, and the infirmities which daily trouble vs. This doth work

not onely compaſſion, but great increaſe of affection in others towards vs: For acknowledgement preuents their ſecret loathing of vs for ſuch frailties if they ſhould diſcerne them. And beſides, it makes them the willinger to giue vs leaue to reproue their faults, when they ſee we are as willing to reproue our owne; beſides the eaſe it brings to our owne hearts many times to make our moane to others, when our conſciences are troubled.

CHAP. XVII.

What we muſt auoide, that our loue may be preſerued.

10. Things to be auoided.

THus what we muſt doe to preſerue loue; Now further that loue may bee preſerued amongſt the godly, theſe things following are to be auoided.

1. Suits in Law.

Firſt, *Suits in Law*; A Chriſtian muſt haue many conſiderations of his cauſe, before it can be lawfull for him to goe to law with his brother. Theſe kinds of contentions are moſt vnnaturall amongſt Chriſtians; and prooue not onely ſcandalous in reſpect of others, but extremely grieuous and poyſonous to themſelues, 1 Cor. 6.1,4.

2. Diſſimulation.

Secondly, *Diſſimulation: our loue muſt bee without faining, in deed, and in truth; not in ſhew, or in words*, Rom. 12.9. 1 Iohn 3.18.

Thirdly,

3. Conceitedneſſe.

Thirdly, *Conceitedneſſe*. This is a vice that extremely vexeth others, and alienateth affection: we muſt not be *wiſe in our ſelues*, but rather in *lowlineſſe of minde eſteeme another better then our ſelues*, and ſhew it both by *making our ſelues equall to them of the lower ſort, and by going before others in giuing Honour and Praiſe*, Rom. 12.10,16. Phil. 2.3,4. Pro. 12.15.

4. Reioycing in iniquity.

Fourthly, *reioycing in iniquity*. Our loue muſt be holy and pure, if we would haue it preſerued. It muſt haue nothing in it that is vnſeemely, nor muſt it be affection, that will take pleaſure in the vices or faults of thoſe with whom we cõuerſe, 1 *Cor.* 13.5,6.

5. Worldlineſſe and ſelfe-loue.

Fifthly, *the minding of our owne things*: we muſt not ſtudy for our ſelues, and our owne ends onely in conuerſing, 1 *Cor.* 13.5. The meaning is not, that wee ſhould leaue our callings and our houſes, to ſpend the greateſt part of our time in our neighbours houſes:

ſes; but he prohibits, 1. *Worldlineſſe*, and exceſſiue cares about our buſineſſe, and the things of this life, which hinders needfull ſocietie with the godly: and ſecondly, hee forbids *ſelfe-loue* in conuerſing, when men in all things ayme at their owne profit, or pleaſure, or credit, and doe not as well ſeeke the good of others: we may minde our owne things, but not onely.

6 Fickleneſſe.

6 Sixthly, *Fickleneſſe* and *Vnconſtancy*: wee muſt looke to it, that *brotherly loue continue, Hebr.* 13. 1. and to this end wee muſt looke to the leuity of our owne natures, and ſtriue to make good by continuance, the affection we haue conceiued and profeſſed to others. Some are of ſuch vnconſtant diſpoſitions, that they will loue vehemently for a fit, and ſuddenly fall off without reaſon, but not without ſingular ſhame and blemiſhing of their reputations. For ſuch tempters are hard-

ly fit for any ſocietie. Now this muſt be repented of, and reformed.

7. Vaine-glory. Seuenthly, we muſt take heed of *vaine-glory*, and ouer eager deſire of credit and eſtimation aboue others. For this is the cauſe of much vnreſt in our owne hearts, and of much interruption in brotherly loue. And why wouldſt thou be ſo highly eſteemed of? Thou conſidereſt not the hard taske thou layeſt vpon thy ſelfe, to be euer carefull to anſwer that great praiſe, or eſtimation thou deſireſt: Nor markeſt thou, how thereby thou art made to offend againſt thy brother: by enuying him, by backbiting, or other wayes of Prouocation, nor yet how little this commends thee to God, *Gal.* 5. 26.

8. Iudging. Eighthly, take heed of *iudging thy brethren*, not but that thou mayſt ſay, that ſinne is ſinne, but looke to thy ſelfe in two things:

Firſt, that thou cenſure not thy brother *about things indifferent*, or doubtfull: ſuch as ceremonies were and are. This is flatly forbidden, *Rom.*14.3,13.

Secondly, that thy ſuſpicions tranſport thee not to condemne thy brother *for hidden things*, the things of darkeneſſe and counſels of the heart: till thou be ſure of the fault, or offence, thou maiſt not iudge, or cenſure, 1 *Cor.*4.5.

Ninthly, if there be any occaſion of grieuance, the loue may be renewed, or preſerued, looke to two things:

9. Euill words and complaining.

Firſt, that thou *render not reuiling for reuiling*, 1 *Pet.* 3.9.

Secondly, *that thou grudge not againſt thy brother*, or by whiſpering depraue his actions, or back-bite him, or complaine againſt him to his diſgrace, in things where the right is not apparently diſcouered, *Iam.*5.9.

Laſtly, if thou wouldeſt preſerue

10 Forſake not their aſſembly.

ſerue thy ſelfe in the loue of the godly, that thou muſt take heed of forſaking the *aſſembling together of the Saints:* Thou muſt preſerue all wayes of exerciſing the Communion of Saints, and hold fellowſhip with them in Gods Houſe, and in your owne dwelling: Prophaneneſſe muſt not draw thee from the Temple: nor worldlineſſe from ſocietie, and louing, and profitable conuerſation with thy godly friends and acquaintance, *Heb.* 10, 25.

CHAP. XXVIII.

How we muſt carry our ſelues towards ſuch as are falne.

Hitherto of ſuch rules of conuerſation, as direct vs in our carriage towards the godly, conſidered in generall. Now there are other rules which concerne onely ſome of the godly: namely,

1. Such as are fallen.
2. Such as are weake.
3. Such as are ſtrong.
4. Such as are eſpecially knit vnto vs in friendſhip.

For the firſt, thoſe that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen *groſly* and of habit, or by *infirmity and ſuddenly*.

Thoſe that are fallen groſly, are either guilty of *foule vices*, or elſe of *extreme omiſſions*, ſuch as that which the Apoſtle inſtanceth in, of *idleneſſe*, and the generall neglect of their callings.

How wee muſt carry our ſelues towards ſuch as are fallen from God.

Now towards both theſe, thou muſt be thus ordered.

Firſt, warne them in the beginning, and *reproone them* ſharply, 1 *Theſ*. 5. 14.

Secondly, if they mend not, *auoyde them*, withdraw thy ſelfe from them, conuerſe not familiarly with them, let them not be the companions of thy life, 1 *Cor.* 5.11. 2 *Theſ*.3.6,14.

Thirdly, *if they repent, forgiue them*, and comfort them, *leſt they be ſwallowed vp of griefe*, 2 Cor.2. 7,8.

Now if they be falne by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, *ſaue them with feare, pulling them out of the fire*, Iude 23. but if not, then *reſtore ſuch a one with the ſpirit of meekeneſſe*, comfort him, deale gently with him, *Gal*.6.1.

Thus of the carriage to ſuch as are falne from God.

How we muſt carry our ſelues towards ſuch as treſpaſſe againſt vs

As for thoſe that are falne *from thee*, by treſpaſſing againſt thee, thou muſt obſerue theſe rules of carriage towards them.

First, in ſlighter wrongs *doe all things without reaſonings or murmurings:* either ſpeake not of it, or ſo, as thou ſhew no repining or vexation about it, *Phil*.2.14.

Secondly, in great wrongs,

thou muſt doe two things:

Firſt, obſerue the method of our Sauiour Chriſt: when the treſpaſſe is ſecret, goe and *tell him of it betweene thee and him*: if he mend not, then *take two or three* other diſcreete godly perſons with thee, and tell him of it againe. If he yet mend not, then diuulge it, and acquaint the Church with it; either ſeeke a publike ſentence vpon him from authority, or acquaint the godly generally with it. And if theſe courſes will not amend him, then abandon his ſociety, as if he were an Heathen or Publican, *Matth.* 18.15.

Secondly, if by any of theſe courſes *he repent, forgiue him*; yea, and that as often as hee ſaith, *it repenteth him*, if he ſhould do thee many iniuries, *Luk.* 17.3,4.

CHAP. XXIX.

How we muſt carry our ſelues towards the weake Chriſtian, &c.

How wee muſt carry our ſelues towards weake Chriſtians.

THus of thy carriage toward them that are fallen.

Towards *weeke Chriſtians* we muſt be thus ordered:

Firſt, we muſt take heed, that we *intangle them not with doubtfull diſputations* in matters of *ceremonies*, or *things indifferent*, *Rom.* 14.1.

Secondly, we muſt get the skill *to beare with their weakeneſſes* and meere frailties, *Rom.* 15.1.

Thirdly, we muſt be wonderfull carefull that we *doe not offend them*, or *caſt any ſtumbling blockes* in their way, *Matth.* 18. 1 *Cor.* 10.32.

Fourthly, we muſt encourage them, and *comfort them*, aud *ſupport them* all wee can, 1 *Theſſ.* 5. 14.

Fiftly, in *things indifferent*, we muſt not thinke it much to croſſe our ſelues *to pleaſe them*, and to ſuffer a little bondage in the reſtraint of our liberty, rather then vexe them, eſpecially for the furtherance of their ſoules in the meanes of their ſaluation, we ſhould *become all things to all men*, Gal.5.13. 1 Cor. 9.20,21, 22.

How we muſt carry our ſelues towards the ſtrong.

3. Towards *ſtrong Chriſtians*, we muſt be thus ordered:

1. Firſt, we muſt *acknowledge ſuch*, 1 Cor.16.18.

2. Wee ſhould *ſet them* and their practice before vs, *as patternes and examples of imitation*, *Phil.*3.17. 1 *Theſſ.*1.7.

3. We ſhould *ſubmit our ſelues to ſuch*, to let them aduiſe vs, and admoniſh vs, and withall ſhould ſubmit our iudgements in things doubtfull to theirs, 1 *Cor.*16.16. 1 *Pet.*5.5.

How we muſt carry our ſelues towards our ſpecial friend.

4. Towards *thy friend*, thou muſt be thus ordered:

1. *Neuer forſake him*, Pro. 27. 10.

2. *Giue him hearty counſell*, Prou. 27. 9.

3. *Be friendly to him*, Prou. 8. vlt.

4. *Communicate thy ſecrets to him*, Iohn 15. 15.

5. *Loue him with a ſpeciall loue.*

1. *As thine owne ſoule*, Deut. 13. 6.

2. Let thy loue be *at all times*, euen in aduerſity, *Prou.* 17. 17.

3. It muſt be *a ſincere loue*, that looketh not for gifts or rewards, *Prou.* 19. 6.

4. It muſt bee ſuch a loue as will reach *to his poſterity* alſo, if need be, 2 *Chron.* 20. 7.

CHAP.

Chap. XXX.

Rules that concerne our ſelues: and ſo firſt in our generall calling.

HItherto of the rules of order in reſpect of God, or our neighbours. Now follow the rules that concerne our ſelues. And theſe are of two ſorts. For they are either ſuch as order vs *at all times*, or ſuch as order vs in the *times of affliction*.

The firſt ſort concerne either *our generall, or priuate calling*.

How wee muſt carry our ſelues in our generall calling.

The rules that conreme our geneaall calling, as in this place they are to bee conſidered of, concerne either, 1. our Faith, 2. or our repentance, 3. or our hope.

1 In matters of faith.

1. The rules that concerne our Faith (ſuppoſing the Chriſtian to bee informed in the things contained in the former Treatiſes) are onely theſe two.

Firſt, thou muſt be expert in *the Catalogue of Promiſes, that concerne infirmities*, mentioned in the third Treatiſe. For thoſe will preſerue thy faith in Gods fauour, againſt the daily experience of frailty and infirmity in thy ſelfe. For thou maiſt by them ſee, that thou haſt no reaſon to doubt of the continuance of Gods loue to thee, onely becauſe of thy many weakeneſſes. For in thoſe promiſes, he hath and doth declare, how graciouſly he is inclined to his ſeruants, and paſſeth by their frailty, and accepteth their deſires and endeauours, &c. This rule will proue a maine ſupport of the contentment of thy life: and therefore let not Satan make thee either deſpiſe, or neglect it.

Secondly, thou ſhalt doe well to eſtabliſh thy iudgement particularly in the doctrine *of the Principles*: expreſſed in the fifth Treatiſe; and by ſound learning of them ſettle thy ſelf, ſo as thou be no more *carried about with the wind of any contrary doctrine.* It ſhould bee the labour and care of all good Chriſtians to keepe the patterne of wholeſome words, 2 *Tim.* 1, 13.

2 About thy repentance.

Concerning thy repentance, as now it is to bee vrged vpon thee after thy aſſurance, one rule is of ſingular vſe, and that concernes the *Catalogue of preſent ſinnes.* By the directions in the firſt Treatiſe, I ſuppoſe thou haſt deliuered thy ſelfe from the body of ſinnes, ſo as the moſt of thoſe euils mentioned in the firſt and great Catalogue, are ſhaken off, neuer to bee committed againe, and ſo thou haſt no more to doe about them, but giue God thankes for thy deliuerance from them through Ieſus Chriſt. Now becauſe after thy firſt repentance there will remaine ſome corruptions, which as yet are not rooted out; thy courſe for thy whole life, for theſe remainders of ſin, would bee this: Make thee a Catalogue of thy preſent ſins, euen of ſuch euils as thou findeſt thy ſelfe yet daily prone vnto. Examine thy ſelfe ſeriouſly to this end: it may bee thou wilt finde 6. or 8. or 10. or more, or fewer euils, which yet hang vpon thy nature and life. Thy courſe for the vſe of this catalogue may be this; I ſuppoſe thou art inſtructed ſo farre, as to know the profit of daily calling vpon God: Now whereas in prayer thou doſt, or oughteſt to make confeſſion of thy ſinnes, in ſtead of a more generall confeſſion, vſe ſtill thy Catalogue, that is, labour euery day to iudge thy ſelfe diſtinctly for thoſe ſinnes that do preſently annoy thee: Hold on this courſe conſtantly, till thou haſt gotten power againſt all, or any of them, and as thou findeſt vertue againſt any of them, ſo alter thy Catalogue, giuing thankes for the ſinnes thou getteſt head againſt, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory will eaſily carry thy ſpeciall preſent faults. Beſides, this diſtinct daily remembrance of thy preſent ſinnes, will make thee more watchfull againſt thoſe ſinnes, and thou maieſt once a yeere, or once a quarter, or before euery communion, examine thy ſelfe anew, and amend thy Catalogue, by putting in any corruption which thou diſcoutereſt then, or at any time, to ariſe anew in thee, and putting out ſuch euils as by prayer thou haſt gotten victory againſt. Thus maieſt thou ſee the eſtate of thy ſoule diſtinctly all the dayes of thy life, diſcerning when thou goeſt forward or backward. Beſides, this courſe of daily iudging thy ſelfe, keepes thee out of the danger of any wrath of God.

Concerning thy hope, there are

3. About thy hope.

are foure things for thee to doe.

Firſt, pray conſtantly and earneſtly, for the *knowledge of the great glory* is prouided for thee. Thou muſt forme the admiration of heauen in thee, by prayer: for naturally it is not in vs, *Epheſ.* 1. 18, &c.

Secondly, thou muſt *vſe all diligence to perfect the aſſurance of heauen*, when thou dieſt, Heb. 6. 12. 1 Pet. 1. 13.

Thirdly, thou muſt ſtriue to accuſtome thy thoughts to the daily *contemplation of heauen*, that thy *conuerſation may be in heauen*, Phil. 3. 20.

Fourthly, thou muſt ſtriue to direct thy heart, and enable thy ſelfe to the *expectation of the comming of Ieſus Chriſt*; thou muſt labour for that skill diſtinctly, to be able to *waite for the comming of Ieſus Chriſt*; and to ſhew that thou loueſt his appearing, 1 *Theſſ.* 1. 10. and 2 *Theſſ.* 3. 5. *Gal.* 5. 5. 2 *Tim.* 4. 8.

Chap.

CHAP. XXXI.

Rules that order vs in our particular calling.

7. Things to be auoided in our particular calling.

THus of the rules that concerne thy generall calling: In thy particular calling there are ſeuen things to be auoided.

The firſt is *ſlothfulneſſe*, and thou art guilty of this ſinne, both when thou doeſt not the labours of thy calling, and when thou obſerueſt not the *reaſons*, and opportunities of thy calling, *Prou.* 10.4,5. And that thou maieſt be free from this ſinne, thou muſt auoyd together with it the occaſions of it; And ſo thou muſt auoyde, 1. *The loue of ſleepe, Pro.* 20.13. 2. Good fellowſhip, and haunting of Alehouſes, and Tauernes, and keeping *company with diſſolute perſons, Prou.*21.17. 3. *Wandring from thine owne houſe,* euen that vnneceſſary *going from houſe to houſe,* though it be not to places of ill fame. Fourthly, thou muſt take heed of pertinacious entertainment of doubts and obiections about thy callings: thou ſhouldſt be afraid of excuſes for idleneſſe, eſpecially to be ſo ſelfe-willed, as to be glad of any thing may ſeeme to patronize thy ſlothfulnes, *Pro.* 20.4. & 15.19 & 26. 16. And therefore to conclude this rule, when thou art about thy calling, *what thou doſt, do with all thy power*, *Ecc.* 9.10. & reſt not in words or prattling. He is not diligent, that brags much of what worke he can or will doe, but he that doth it indeed, *Prov.* 14.23.

2 Vnfaithfulneſſe.

The ſecond ſin to bee auoided in thy particular calling, is *vnfaithfulneſſe*, *Pro.* 20.6. and ſo thou muſt take heed of *breach of thy promiſe* in thy dealings with men, *Pſa.* 15.4. and alſo thou muſt take heed of all *deceitfull courſes*, all wayes of fraud and coozenage. It is an hatefull thing in men, when they are ſuch as cannot be truſted, either becauſe they make not conſcience of keeping their words, or becauſe they will vſe ſo much cunning and deceit, and diſſimulation and lying in their dealings.

3. Raſhnes.

The third ſinne to be auoided, is *Precipitation*, haſtineſſe, and vnaduiſed raſhneſſe, riſing out of the leuity of mens minds, or their wilfulneſſe. Prouidence and wiſe diligence is wonderfull requiſite vnto a right ordering of our ſelues in our callings, *Prou.* 21.5.

4. Paſſions.

The fourth ſinne to bee auoyded, is *Paſſion*, or perturbation; and that hath in it both *vncheerfulneſſe* and *vnquietneſſe*. *Vncheerfulneſſe*, when men are not content with their callings, or gifts, or eſtates, 1 *Cor.* 7.17. *Vnquietneſſe*, when men are froward, and carry themſelues peeuiſhly, or cholerickly with thoſe that are about them. This ſinne of frowardneſſe is vehemently cenſured and condemned in Scripture, *Pro.* 11.29. *Pſal.* 37.8. *Pro.* 16.32. & 19.11. & 25.28. whereas God requires a quiet, contented

ted and merry heart, *Prou.* 17.22. *Eccle.* 9.7,8.

5. The temptatiõs of thy calling.

The fifth thing to be auoided and ſhunned, is the *Temptations of thy calling*, euery calling in the world is aſſaulted with certaine temptations, and they are vſually of two ſorts; For firſt, in all callings there are certaine vnlawfull courſes held for gaine by wicked men, which we call *the ſins of ſuch a calling*. Theſe vniuſt courſes thou muſt learne to auoid and abhorre, and ſo exerciſe thy calling, as thou ſhun thoſe ſinfull courſes vſed by wicked men in that calling. Secondly, euery calling is aſſaulted *with croſſes* and afflictions: now in theſe afflictions the diuell is wont to tender ill counſell, to perſwade to ſinne, or the vſe of vnlawfull meanes, or other ſinnes of diſtruſt in God: all theſe thou muſt auoyd.

Sixthly, thou muſt take heed of *worldlines*, or ſetting thy heart vpon thoſe earthly things thou art to deale with in thy calling. Thou muſt euer be ready to confeſſe, and ſhew it by thy practice, that thou accounteſt thy ſelfe to bee but a *ſtranger and pilgrim* in this world, *Heb.* 11.13. and if *riches increaſe, thou muſt* looke to it, that thou *ſet not thy heart vpon them, Pſal.* 62.10. *Thou muſt vſe the world,* but not *loue the world,* 1 *Ioh.* 2.15. Thou maiſt & oughteſt to bee carefull to doe the duties of thy calling; but thou muſt in *nothing bee carefull* about the ſucceſſe, but ſubmit thy ſelfe in all things to God, *Matth.* 6. 1 *Cor.* 7.32. Thou muſt *behaue thy ſelfe like a weaned child, Pſal.* 131.1,2. *Take heed of eating too much hony, Prou.* 25.16. & 27.1,2.

7. Profaneneſſe.

The ſeuenth, and laſt thing thou muſt auoyd, is *profaneneſſe,* which is to vſe the workes of thy calling without exerciſing thy ſelfe in the *Word of God,* and daily *prayer* for Gods bleſſing vpon thy labours, and the creatures thou art to vſe, *Pſal* 90. 1 *Tim.* 4.3,4. *Gen.* 24.11,12,26, 27.

CHAP. XXXII.

How we ſhould carry our ſelues in the time of affliction.

How wee muſt carry our ſelues in affliction.

THus of the Rules of carriage which concerne thy ſelfe *at all times*: Now follow the Rules that ſhew thee how to behaue our ſelues in time of affliction and aduerſity. When thou art in affliction, thou muſt conſider what thou muſt auoid, and what thou muſt doe.

8. Things to be auoided.

1. Diſſembling.

Thou muſt auoid eight things.

Firſt, *Diſſembling: Make not thy ſelfe poore, when thou art rich*: nor ſicke, when thou art well, *Prou.* 13.7.

2. Shame.

Secondly, *Shame. Be not aſhamed* of that condition GOD brings thee into: beare thy croſſes with ſpirituall magnanimity: account not thy ſelfe diſhonoured by Gods hand, who doth all for the beſt, 1 *Pet.* 4.16.

Thirdly, *Impatience*: grieue not at Gods works: *ſorrow not after the world*: Fret not at God or man; *Refuſe not Gods chaſtening*, but with patience beare what is laid vpon thee: *It is the Lord, let him doe whatſoeuer hee will with thee*, *Prou.* 3. 11.

3. Impatience.

Fourthly, *Fainting*, or diſcouragement of heart: *Liue by faith*: call not Gods loue into queſtion: *keepe thee in the good way*, *Prou.* 24. 10.

4. Diſcouragement.

Fifthly, *Truſt not vpon carnall friends*; Relye not vpon man, but vpon God: *Truſt not in the arme of fleſh*, *Prou.* 27. 10.

5. Truſt not in carnall friends.

Sixthly, Too much *carefulnes* for the meanes how to get out of affliction: *Commit thy way to God*, and *put thy truſt in him*; vſe all lawfull meanes, but diſtreſſe not thy heart with bootleſſe cares: *Caſt thy care vpon God, for he careth for thee*, *Phil.* 4. 6. 1 *Pet.* 5. 7.

6. Perplexed cares.

Seuenthly, *Sudden feares*. Be not ſo amazed with the firſt tydings,

7. Sudden feares.

dings, or beginnings of any affliction, diſcouer not ſuch want of faith, as to be guilty of thoſe violent paſſions of feare; Gods loue is vnchangeable; and though heauen and earth ſhould goe together, yet God will bee with thee; *Hee will not leaue thee, nor forſake thee, Prou.* 3.25.

8. Carleſneſſe of thy wayes.

Eighthly and laſtly, *careleſneſſe of thy wayes*, Be not ſecure in ſinning, but let thy croſſes melt off ſome of thy droſſe, and draw thee neere to God: Goe not on boldly to ſinne without regard: if the Lord haue any quarrell againſt thee, *humble thy ſelfe and depart from iniquity, Pro.* 14.16.

9. Things to be done in the time of affliction.

The things then thou muſt do on the contrary ſide, are theſe: When thou art in affliction, thou muſt doe theſe things:

Firſt, thou *muſt pray*, and call vpon the name of the Lord; as theſe expreſſe Scriptures require, *Iam.*5.13. *Pſal.*50.15. 1 *Cor.*4. 12,13.

Secondly, thou muſt *beare thy croſſes with patience*, and *contentation*, *Iam.*1.4. 1 *Pet.*3.15. *Eſa.*5. *Phil.*4.5,6. 2 *Cor* 8.8. *Pro.*12.9.

Thirdly, thou muſt labour for *Wiſedome*, to know how to carry thy ſelfe diſcreetly, and to vſe all good meanes for thy deliuerance, *Iam.*1.5.

Fourthly, thou muſt be ſure to ſhew thy *truſt in God, and caſt thy burthen on the Lord*, *Iam.* 5.7,8. *Nahum.* 1.7. *Pſal.*27. *vlt.* & 37. 7. & 55.22.

Firſt, thou muſt ſhew thy obedience to God, & that thou doſt.

1. If *thou ſubmit thy ſelfe to Gods will*, *Heb.*5.8.

2. If *thou iudge thy ſelfe*, and acknowledge thy ſinnes to God, *Hoſh.*5. *vlt.* *Iob* 36.8,9.

3. If *thou be conſtant in the good wayes of godlineſſe*, *Pſal.*37.34.

4. If thou *learne* more *righteouſneſſe*, and art made by thy croſſes to doe holy duties with better affections, *Eſay* 26.10.

FINIS.

AN ADVERTISEMENT TO THE READER.

REligious Reader, be pleaſed to take notice of the purpoſe and intention of the reuerend Author of theſe Treatiſes, which he hath more fully expreſſed in the beginning of this Booke, and in the ſixt page directeth to the vſe of his Treatiſe of the Principles of Religion; *a worke well approoued, and acceptable with good men: Which Booke ſhould in order follow next after the* Rules of a holy Life. *But the Authors purpoſe hath beene hitherto diſappointed, by reaſon the right of Printing theſe Treatiſes did belong to ſeuerall men. Which inconuenience is now prouided for: all the whole ſixe Treatiſes being to be had entire in one Volume, if thou be not wanting to thy ſelfe.*

Thine in the Lord,

Adoniram Bifield.

THE PRINCIPLES, OR, THE PATERNE OF wholeſome Words:

Containing a Collection of ſuch
Truths as are of neceſſity to bee be-
leeued vnto Saluation, ſeparated out
of the body of all THEO-
LOGIE,

Made euident by infallible and plaine
proofes of Scriptures:

And withall,
The ſeuerall vſes ſuch *Principles* ſhould
be put to, are abundantly ſhewed.

A proiect much deſired, and of ſingular
vſe for all ſorts of Chriſtians.

By N. BIFIELD late Preacher of
Gods Word at *Iſleworth* in
MIDDLESEX.

The ninth Edition, corrected
and amended,

LONDON;
Printed by *Iohn Legatt*. 1633.

This is the Title of the Treatiſe mentioned in the Aduertiſement: the Treatiſe it ſelfe ought to follow in this place.

THE CVRE OF THE FEARE OF DEATH.

Shewing the courſe Chriſtians
may take, to be deliuered from thoſe
Feares about Death, which are
found in the hearts of
the moſt.

A Treatiſe of ſingular vſe
for all ſorts.

By N. BIFIELD, late Preacher of
Gods Word at Iſleworth *in*
MIDDLESEX.

Heb. 2. verſ. 15.
He dyed, that he might deliuer them, who through the feare of death, were all their life time ſubiect to bondage.

LONDON,
Printed for *I. Legatt*, and *Robert Allot*,
and are to be ſold by *George Edwards*
at the ſigne of the Angell in Greene-
Arbour. 1633.

TO THE RIGHT HONOVRABLE AND Noble Lady, the Lady *Anne Harrington*: Grace and comfort from God the Father, and the Lord Ieſus Chriſt, be multiplied.

MADAM,

WHen I had ſeriouſly bethought my ſelfe, in what Doctrine eſpecially to imploy my Miniſtery, in the place in which the Lord had by ſo *ſtrong* and *ſtrange a prouidence* ſettled mee: Amongſt other things, I was vehemently inclined to ſtudy *the Cure of the Feare of Death*; both becauſe it may be vſually obſerued, that the moſt men are *in bondage*, by reaſon of *theſe Feares*; as alſo becauſe I am aſſured, that our *liues* will become more *ſweet*, yea, and more *holy* too, when the feare of death is remooued. And the rather was I incited hereunto, becauſe I haue obſerued ſome defect about this Point, in the moſt that haue written about Death. I am not ignorant of the cenſure which many may giue of this proiect, as accounting it an impoſſible thing to bee effected: but my truſt is, that godly and diſcreete Chriſtians will reſtraine cenſure, when they haue throughly viewed my reaſons.

My vnfained deſire to doe ſeruice vnto Gods Church, in relieuing ſuch Chriſtians herein, as are not furniſhed with better helpes, hath emboldned mee to offer this Treatiſe alſo to the publike view. I haue preſumed in your *Honors* abſence to thruſt forth this Treatiſe vnder the *protection* of your *Honors* name: and withall, I deſire heartily to teſtifie my thankfulnes for the many fauours ſhewed vnto me & mine, while your *Honor* was pleaſed to be my hearer. I ſhould alſo much reioyce, if my teſtimony (concerning the ſingular *graces* God hath beſtowed vpon you, and the many *good workes* in which you haue abounded in the places of your abode) might adde any thing either vnto your *Honours* prayſes in the Churches of Christ, or vnto the eſtabliſhment of the comfort of your owne heart in God, and his Sonne Ieſus Chriſt.

I haue not made choyſe of your *Honour* in this Dedication, for any ſpeciall fitneſſe in this Treatiſe for your *Honours* condition, in reſpect of your age, or abſence in a place ſo far remote; for my earneſt truſt is, that God will adde yet many yeers to your happy life on earth: and beſides, I haue had heretofore occaſion to know how little you were afraid to dye, when the Lord did ſeeme to ſummon you by ſicknes.

That GOD, which hath ennobled your heart with heauenly gifts, and ſo made you an inſtrument of ſo much good and contentment vnto that moſt excellent Princeſſe with whom you now liue; and towards whom, you haue ſhewed ſo much faithfull obſeruance, and deareneſſe of affection, and carefulneſſe of attendance: euen the Father of mercy, and God of all conſolations, encreaſe in you all ſpirituall bleſſings, and multiply the ioy of your heart, and make you ſtill to grow in acceptation, and all well-doing.

Humbly crauing pardon for my boldneſſe herein, I commit your *Honor* to God, and to the Word of his Grace, which will build you vp to eternall life: reſting

Your Honors in all humble obſeruance,

N. BIFIELD.

Iſleworth, *Iuly* 14.
1618.

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THE

THE CVRE OF THE FEARE OF DEATH.

Chap. I.

Shewing the Scope and parts of this Treatiſe.

The drift of the whole Treatiſe.

THat which I intend in this Treatiſe, is to ſhew how a godly man might order himſelfe againſt the Feare of Death; or what courſe hee ſhould take to liue ſo, as not to be *afraid to dye.* This is a maine point, and exceeding neceſſary. Life is throughly ſweet, when death is not feared: A mans heart is then like *Mount Sion,* that cannot be mooued. He can feare no enemy, that doth

The profit following theſe directions.

not feare death. As death is the laſt enemy, ſo it workes the longeſt and laſt feares: and to dye happily, is to dye willingly. The maine worke of preparation is effected, when our hearts are perſwaded to bee willing to dye.

The parts of the treatiſe.

Now in the explication of this point, I would diſtinctly handle three things.

Firſt, I will proue, that to liue without feare of death, is a thing *may be obtained*; one may be deliuered from it as certainely, as a ſicke man may bee cured of an ordinary diſeaſe.

Secondly, I will ſhew, *how vncomely a thing it is for a Chriſtian to be afraid of death*: that ſo we may bee ſtirred vp the more to ſeeke the cure for this diſeaſe.

Thirdly, I will ſhew *by what meanes we may bee deliuered from the feare of death*, if we vſe them. Of the two firſt more briefely, and of the laſt at large.

CHAP. II.

Prouing, that we may be cured of the feare of Death.

Eight arguments to prooue we may be helped againſt the feare of death.

FOr the firſt: That the feare of death may be remooued: and that we may attaine to that reſolution, to bee willing to dye, without lothneſſe, is apparent diuers wayes.

Chriſt died to this end.

Firſt, it is euident, *Chriſt dyed to deliuer vs*, not onely from *the hurt* of death, and from the diuell, as the executioner: but alſo from *the feare* of death too: Now Chriſt may attaine to the end of his death, vnleſſe wee will deny the vertue of Chriſt, and his death, and thinke that, notwithſtanding, it cannot be obtained, *Heb.* 2.14,15. And the more apparent in this, becauſe in that place he ſhewes, that there is vertue in the death of Chriſt, to cure this feare of death in any of the Elect, if they will vſe the means:

For as our ſinnes will not be mortified, though there be power in the death of Chriſt to kill them, vnleſſe we vſe the meanes to extract this vertue out of the death of Chriſt, ſo is it true, that the feare of death may be in ſome of Gods elect: but it is not becauſe Chriſt cannot deliuer them; but becauſe they are ſluggiſh, and will not take the courſe to bee rid of thoſe feares. The Phyſician is able to cure them, and vſually doth cure the ſame diſeaſe; but they will not take his Receipts.

2. It was intended in our regeneration.

Secondly, the Apoſtle intreating of the deſire of death, ſaith, *That God hath wrought vs vnto the ſelfe ſame thing*; 2 Cor. 5. 5. Wee are againe created of God, that we might in our ſelues aſpire vnto immortalitie; and are ſet in ſuch an eſtate, as if we anſwered the end of his workmanſhip, we ſhould neuer be well, till we be poſſeſſed of the happineſſe in another world: which hee ſhewes in thoſe words of *being abſent from the body, and preſent with the Lord, verſ.*8.

3. This cure hath bin fore-told.

Thirdly, the propheſies haue runne on this point. For it was long ſince fore-told, that Chriſtians knowing the victory of Chriſt ouer death, ſhould bee ſo farre from fearing death, that they ſhould tread vpon him, and inſult ouer him: *O death, where is thy ſting, &c. Eſay* 25.8. *Hoſea* 13.14. 2 *Corinthians* 15. *verſ.* 54,55.

4. We were bound to it when wee were admitted to be Chriſts Diſciples.

Fourthly, it is a condition that Chriſt puts in, when he firſt admits Diſciples, that they muſt deny their owne liues: and not onely be content to take vp their croſſe in other things, but their liues muſt not bee deare vnto them, when he calls for it, *Luk.* 14.26.

5. It is taught in the Lords Prayer.

Fifthly, We are taught in the Lords Prayer, to pray, *That Gods kingdome may come:* And by this kingdome, he meanes the kingdome of Glory, as well as the kingdome of Grace. Now, in that wee are taught to pray for the Kingdome, it ſhewes, wee ſhould deſire it, and that by praier we ſhould be more and more heated in our deſires.

Liuely hope doth include it.

Sixtly, we *are borne againe to a liuely hope of our inheritance.* Now if we be afraid of the time of our tranſlation thither, how doe we hope for it after a liuely manner? A deſire of going to heauen, is a part of that *Seede* caſt into our hearts in our regeneration, 1 *Pet.* 1.3,4.

Examples of ſuch as haue attained to it.

Seuenthly, we haue the example of diuers men in particular, who haue deſired to dye, & were out of feare in that reſpect: *Gen.* 49.18. *Iacob waited for Gods ſaluation:* and *Paul* reſolues, that to dye, and to *be with Chriſt, is beſt of all for him, Phil.* 1.21,23. yea, in *Romanes* 7.14. he is vehement: *O wretched man that I am, who ſhall*

ſhall deliuer mee from this body of Death? Simeon prayes God to let him dye, *Luke* 2. 29. And the Prophet in the name of the godly, ſaid long before Chriſt: *O that the ſaluation of Iſrael were come out of Sion!* Pſalme 14. 7. And we haue the example of the Martyrs in all ages, that accounted it a ſingular glory to dye: And in 2 *Corinth.* 5. 2, 7. the godly are ſaid, *to fight for it*, that they might *be abſent from this body, and preſent with the Lord*; and ſo doe the *firſt fruits of the holy Ghoſt*, thoſe eminent Chriſtians mentioned, *Rom.* 8. 28.

8. The whole Church taught to ſeeke.

Laſtly, not onely ſome particular godly men haue attained to this, but the whole Church is brought in, in the 12. Chapter of the Reuelation, praying for the comming of Chriſt, and deſiring too, that hee would *come quickely*: And 2 *Timothy* 4. 8. *The loue of the appearing of Chriſt*, is the

Periphraſis of the childe of God.

Thus of the firſt point.

CHAP. III.

Shewing how vncomely it is to feare Death.

Fifteene Reaſons why it is an vncomely thing to be afraid to die.
1. Wee ſhame our religion.

FOr the ſecond, how vncomely a thing it is in Chriſtians to feare death, may appeare many waies.

1. By the feare of death wee ſhame our Religion; while wee profeſſe it in our words, we deny it in our workes. Let *Papiſts* tremble at death, who are taught, that no man ordinarily can be ſure he ſhall goe to heauen when he dyes. But for vs, that profeſſe the knowledge of ſaluation, to bee aſtoniſhed at the paſſage to it, ſhewes (at leaſt) a great weakeneſſe of faith, and doth outwardly giue occaſion of diſgrace to

our Religion.

2. By that which went befofe, we may ſee how vncomely it is to bee afraid of death: For thereby wee diſable the death of Chriſt: we fruſtrate the end of Gods workemanſhip; we ſtop the execution of the Propheſies: we renounce our firſt agreement with Chriſt: we mocke God in praying that his kingdome may come: we obſcure the euidence of our owne regeneration; and wee tranſgreſſe againſt the example of the godly in all ages.

3. Wee are worſe then ſome Pagans.

3. Many of the Pagans greatly ſettled their hearts againſt the feare of death by this very reaſon: becauſe there was no being after death; and therefore they could no more feele miſery then, then before they were borne. And ſhall wee Chriſtians, that heare euery day of the glorious ſaluation wee haue by Chriſt, be more fearefull then they were?

Let them feare death that know not a better life.

4. Wicked men dye vnwillingly.

Shall we be like wicked men? Their death is compelled; ſhall ours bee ſo too? They by their good wils, would not loſe their bodies in this life, nor haue their bodies in the next life: but ſince God hath made vs vnlike them in the iſſues of death, ſhall wee make our ſelues like them in the lothneſſe to dye? Let *Felix* tremble at the doctrine of death and iudgement, *Acts* 24. 15. but let all the godly *hold vp their heads*, becauſe *the day of our redemption draweth nigh*, *Matth*. 24. *&c*.

5. Death is but a ſhadow.

5. Shall we be afraid of a ſhadow? The ſeparation of the ſoule *from God*, that is death, if we ſpeake exactly: but the ſeparation of the ſoule *from the body*, is but *the ſhaddow of death*. When ſee we men trembling for feare of ſpirituall death, which is called the *Firſt death*? and yet this

is farre more woefull then that wee call the bodily death. But as if the death of the body were nothing, the Scripture calls damnation, The *ſecond death*, neuer putting the other into the number.

6. It is a bondage to feare.

6. This feare is called a bondage here in this text: And ſhall wee voluntarily make our ſelues vaſſals? Or ſhall we be like ſlaues that dare not come in our Maſters ſight?

7. If wee loue this life, why not eternall life.

7. If we loue long life, why are wee not much more in loue with eternall life, where the duration is longer, and the eſtate happier? Are we not extremely infatuated, that when God will doe better for vs then wee deſire, yet wee will be afraid of him?

8. Are wee worſe then children & mad men.

8. Shall wee bee worſe then children, or mad men? Neither of them feare death; and ſhall ſimplicity, or Ideotiſme, doe more with them, then rea-

ſon or Religion can doe with vs?

9. Wee make our ſelues like the Iſraelites, or rather more abſurd then they.

9. Doe not all that reade the ſtory of the Iſraelites (in their paſſion deſiring to bee againe in *Egypt*, and violently murmuring at the promiſe of going into the Land of *Canaan*) condemne them of vile ingratitude to God, and folly in reſpect of themſelues? For what was it for them to liue in *Egypt*, but to ſerue cruell *Taske-maſters about bricke and clay*? And was not *Canaan* the place of their *reſt*, and a *Land that floweth with milke and hony*? Euen ſuch is the condition of all that wiſh life, and are afraide to dye. What is this *world* but *Egypt*, and what is *to liue* in this world, but *to ſerue about bricke and clay*? Yea, the *Church*, that is ſeparate from the world, can find it no better then a *barren wilderneſſe*. And what is *Heauen*, but a *ſpirituall Canaan*? And what can death bee more

then to paſſe ouer *Iordan*: and victoriouſly ouercomming all enemies, to be poſſeſſed of a place of matchleſſe reſt; of more pleaſures then Milke or Hony can ſhadow out?

10. Is not death ordinary.

10. *Adam* might haue had more reaſon to feare Death, that neuer ſaw a man dye an ordinary death; but for vs to bee affrighted with death, that ſee thouſands dye at our right hand, and ten thouſand at our left, and that daily is an inexcuſable diſtemper. The gate of Death is continually open, and wee ſee a preaſe of people, that daily throng into it.

11. The example of *Moſes*.

11. When *Moſes* had caſt downe *his Rod, it turned into a Serpent*; and the Text, noting *Moſes* weakeneſſe, ſaith; *He fled from it*: But *the Lord commanded him to take it by the Taile; and behold, it became a Rod againe*: Euen ſo death at the firſt ſight is terrible, like a new-made

Serpent, and the godly themſelues, through inconſideration, flye from it: but if at Gods commandement, without feare they would lay hold vpon this ſeeming Serpent, it will bee turned into a Rod againe; yea, into a golden Scepter in our hands, made much better by the change. Neither doe we reade, that euer at any time after, *Moſes* had any feare of this Serpent, when hee had once knowne the experience of it. And haue we often, by the eyes of faith, ſeene the experience of this great worke of God, and ſhall wee ſtill be running away?

12 The example of all creatures.

12. It is ſaid, Rom 8.12. that *all creatures groane, waiting for the libertie of the ſonnes of God:* and ſhall wee bee worſe then bruit beaſts? Doth the whole frame of nature, as it were, call for this time of change; and ſhall man be ſo ſtupid, or carried with ſuch ſenſleſſe feares, as to ſhun

his owne felicity?

13. Conſider whether it bee more commodious for vs, that Death come to vs, or that we goe to Death. For one thing is certaine: it is vaine to ſhunne that which cannot be auoyded. For *it is appointed vnto all men once to dye, Heb. 9. 27. What man is hee that liueth, and ſhall not ſee death? Pſa. 89. 48. Death is the way of all fleſh, Ioſh. 24.* Now this being granted, let vs conſider of it: Death is like an armed man, with whom we muſt once fight. Now if we be aduiſed, and will goe to Death, wee muſt get on our armour before-hand, and ſo the encounter will bee without danger to vs, becauſe *the weapons of our warfare are mighty through God*, and we are aſſured of *victory through Ieſus Chriſt*. On the other ſide, to tarry till Death come vnto vs, is as if a man that knows he muſt fight with a ſore aduerſary, would through ſlothfulneſſe

13. It is better we goe to death, then that death ſhould come to vs.

fulneſſe goe vp and downe vnarmed, till he fall into the hands of his enemy, and muſt then fight with him at ſuch diſaduantage.

14. It is vncomely to feare that which is common and certaine.

14. It is moſt vncomely to feare that which is both common and certaine. Death, of all afflictions is moſt common. For from other afflictions it is poſſible ſome might bee free; but from death can no man be deliuered: and God of purpoſe hath made that moſt common which is moſt grieuous, that thereby he might abate the terrour of it. It is monſtrous fooliſhnes, to ſtriue in vaine to auoyd that which neuer man could eſcape. And to teach men their vnauoydable mortality, the Lord clothed our firſt Parents with the skinnes of dead beaſts, and feeds vs with dead fleſh, that as often as wee eate of ſlaine beaſts, wee might remember our owne end: and ſhall wee bee euer learning, and

neuer come to the knowledge of this truth? Is this ſuch a leſſon as cannot be learned? Shall we be ſo ſtupid, as daily to paſſe by the graues of the dead, and heare their knels, and yet be vntaught and vnarmed?

15. Shall wee be afraid of an enemy that hath beene ſo often vanquiſhed

15. Laſtly, ſhall we be afraid of ſuch an enemy as hath beene ouercome hand to hand, and beaten by Chriſt, and thouſands of the Saints? eſpecially if we conſider the aſſurance wee haue of victory. In this combate euery Chriſtian may triumph before the victory, 1 *Corinth.* 15. 55.

And thus much of the two firſt points.

CHAP.

CHAP. IIII.

Shewing that a Chriſtian is many wayes happy in death.

NOw I come to the third point, which is the maine thing here intended; and that is the meanes how we may bee cured of the feare of death: and in this wee had need all to attend with great carefulneſſe. The diſeaſe is ſtubburne, and men are ſluggiſh, and extremly loth to be at the trouble of the cure; and Satan by all meanes would keepe vs from remembring our latter end: and the world affoords daily diſtractions to plucke vs away from the ſchoole of Chriſt herein, and our owne hearts are deceitfull, and our natures apt to be weary of the doctrine, before wee put in practice any of the directions: and wee are apt to

An exhortation to attend vpon the meanes of cure.

to a thouſand conceits, that it is either vnpoſſible, or vnneceſſary to attend this doctrine, or the like. Yea, it may be, it will fare with many of vs, as it doth with thoſe that are troubled with the raging paine of the teeth; their paine will ceaſe when the Barber comes to pull out the tooth: ſo it may be you may find this deceit in your hearts, that you will not feele the feare of death, till the diſcourſe of the medicine be ouer; and ſo let it be as water ſpilt on the grouud. But let vs all awake, and in the power and ſtrength of Chriſt, that *dyed to deliuer vs from the feare of death*, let vs lay all the plaiſters cloſe to the ſore, and keepe them at it, till it bee throughly whole.

2. Wayes of curing the feare of Death.
1. By contemplation.
2. By practice.

There bee two wayes then of curing this feare of Death: The one is by *contemplation*: The other is by *practice*. There be ſome things if we did chuſe them out, ſoundly to thinke of them, would heale vs wonderfully.

There be ſome things alſo to bee done by vs, to make the cure perfect. If contemplation be not auaileable, then practice will without faile finiſh the cure.

The waies of curing this feare by cõtemplation.

The *contemplations* are of two ſorts: For either they are ſuch meditations as breed deſire of Death, by way of *motiue*, or they are ſuch as *remooue the obiections*, which cauſe in mansminde the feare of Death. For the firſt, there bee two things, which if they bee ſoundly thought on, will worke a ſtrange alteration in our hearts. The one is, the happineſſe wee haue by death. The other is, the miſeries we are in by life.

Can any man bee afraid to bee happy? If our heads and hearts were filled with arguments, that ſhew vs our happineſſe by death, we would not be ſo ſenſleſſe as to tremble at the thought of dying.

The happineſſe of a Chriſtian in death, ſhewed. 17. waies.

Our happineſſe in death, may bee ſet out in many particulars, and illuſtrated by many ſimilitudes, full of life and vertue to heale this diſeaſe of feare.

1. Death is the hauen.

1. Death makes an end of all the tempeſts and continuall ſtormes, with which our life is toſſed: it is the Hauen and Port of reſt: and are we ſo mad as to deſire the continuance of ſuch dangerous tempeſts, rather then to be in the Hauen whither our iourney tends?

2. It is but a ſleepe.

2. *Death is a ſleepe:* For ſo the dead are ſaid to bee aſleepe; 1 *Theſſ.* 4. 14. Looke what a bed of reſt and ſleepe is to the weary labourer, ſuch is Death to the diligent Chriſtian. In death *they reſt in their beds from the hard labours of this life, Eſay* 38. *Reuel.* 14. 13. And was euer the weary labourer afraid of the time when he muſt

Iob 14. 12.

lie

lye downe and take his reſt?

3. It is the day of receiuing wages.

3. The day of Death is the day of receiuing wages, wherein God payes to euery godly man his penny. And doth not the *hireling* long for the time wherein hee ſhall receiue wages for his worke? *Iob* 7. 2. And the rather ſhould wee long for this time, becauſe wee ſhall receiue wages infinitely aboue our worke; ſuch wages as was neuer giuen by man, nor can be, if all this viſible world were giuen vs.

4. Then the ſeruant is free, and the heire at full age.

4. In death the ſeruant comes to his freedome, and the heire is at his full age; and it is ſuch a *liberty* as is *glorious*: neuer ſuch a freedome in the world, *Rom.* 8. 21. Shall the heire deſire to bee ſtill vnder age, and ſo ſtill vnder Tutors and Gouernours: or ſhall the ſeruant feare the day of his freedome?

5. Then the baniſhed returne.

5. In death, the *baniſhed returne*, and the *Pilgrims* enter into *their Fathers* houſe. In this

life we are exiled men, *baniſhed from Paradiſe*, and *Pilgrims* and *Strangers* in a farre countrey, abſent from God and heauen. In death wee are receiued to Paradiſe, and ſettled at home in thoſe *euerlaſting habitations* in our Fathers houſe, *Luk.* 17. *Ioh.* 14. 2. *Hebrewes* 11.13. And can we be ſo ſenſeleſſe, as to bee afraid of this?

6. It is our birth-day.

6. Death is our *birth-day*; we ſay falſely, when we call Death *the laſt day*. For it is indeed the beginning of an euerlaſting day: and is there any grieuance in that?

7. It is the funerall of our vices, &c.

The diſſolution of the body is the abſolution of the ſoule.

7. Death is the funerall of our vices, and the reſurrection of our graces. *Death* was the *daughter of Sinne*, and in death ſhall that be fulfilled: *The daughter ſhall deſtroy the mother.* We ſhall neuer more be infected with ſinne, nor troubled with ill natures, nor be terrified for offending: Death ſhall deliuer vs perfectly whole

of all our diſeaſes, that were impoſſible to bee cured in this life, and ſo ſhall there bee at that day a glorious reſurrection of graces: Our gifts ſhall ſhine as the Starres in the firmament. And can we be ſo ſottiſh, as ſtill to bee afraid of death?

8. Then the ſoule is deliuered out of priſon.

8. In death the ſoule is deliuered out of priſon: For the body in this life is but a loathſome and darke priſon of reſtraint. I ſay, the ſoule is reſtrained, as it were in a priſon, while it is in the body, becauſe it cannot bee free to the exerciſe of it ſelfe, either in naturall or ſupernaturall things: For the body ſo rules by ſenſes, and it is ſo fiercely carried by appetites, that the ſoule is compelled to giue way to the ſatisfying of the body, and cannot freely follow the light either of Nature or Religion: *The truth*, as the Apoſtle ſaith, *is with-held* or ſhut vp, *through vnrighte-*

vnrighteouſneſſe, Romanes 1. 28. I ſay, it is *a loathſome priſon,* becauſe the ſoule is annoyed with ſo many loathſome ſmels of ſin and filthineſſe, which by the body are committed. And it is *a darke priſon*; For the ſoule looking through the body, can ſee but by little holes, or ſmall caſements: The body ſhuts vp the light of the ſoule, as a darke Cloud doth hide the light of the Sunne; or as the interpoſition of the earth doth make it night. Now death doth nothing, but as it were a ſtrong wind, diſſolue this cloud, that the Sunne may ſhine clearely, and puls downe the walles of the priſon, that the ſoule may come into the open light.

9. The liberty of the ſoule in death may bee ſet out by another ſimilitude. The world is the Sea: our liues are like to many Gallies at Sea, toſt with continuall Tides or Stormes: our bodies

9 Shewed by another ſimilitude.

are Gally-ſlaues, put to hard ſeruice by the great Turke the Diuell, who tyrannically, and by vſurpation, doth forcibly command hard things. Now the ſoule within, like the heart of ſome ingenious Gally-ſlaue, may be free, ſo as to loath that ſeruitude, and inwardly deteſt that tyrant; but yet ſo long as it is tyed to the body, it cannot get away. Now death comes like an vnreſiſtable Gyant, and carries the Gallies to the ſhore, and diſſolues them, and ſets the priſoners free: And ſhall this glorious liberty of the ſoule bee a matter of terrour vnto vs? Had we rather be in captiuity ſtill?

10. It is but to put off our old clothes.

10. In this life wee are cloathed with rotten, ragged, foule garments: Now the Apoſtle ſhewes, that death doth nothing elſe but pull off thoſe ragged garments, and cloath vs with the glorious robes of ſaluation, more rich then the robes of the grea-

teſt Monarch, 2 *Cor.* 5. 2, 3. It is true, that the godly haue ſome kind of deſire to *bee cloathed vpon*: They would haue thoſe new garments, without putting off their old: but that is not decent, for a Prince to weare (without) gorgeous attire, and (vnderneath) baſe ragges. To deſire to goe to heauen, and not to dye, is to deſire to put on our new cloathes, without putting off our old. And is it any grieuance to ſhift vs, by laying aſide our old cloathes, to put on ſuch rich garments? We are iuſt like ſuch ſlothfull perſons, that loue well to haue good cloathes, and cleane linnen: but they are ſo ſluggiſh, they are loth to put off their old cloathes, or foule linnen.

11. It is but to remoue out of an old houſe.

11. In the ſame place, the Apoſtle compares our bodies to an old mud-walled houſe, and to a rotten tent; and our eſtate and heauen, to a moſt glorious and

Princely Palace, made by the moſt curious workman that euer was, and it is ſuch a building too, as will bee neuer out of repaire. Now for a godly man to dye, is but to remooue from a rotten old houſe; ready to fall on his head, to a ſumptuous palace, 2 *Cor.* 5. 1. Doth that Landlord doe his Tenant wrong, or offer him hard meaſure, that will haue him out of his baſe cottage, and beſtow vpon him his owne Manſion houſe? No other thing doth God to vs, when by death he remoues vs out of this earthly Tabernacle of our bodies, to ſettle vs in thoſe euerlaſting habitations, euen into that *building made without hands in heauen*, *Ioh.* 14. 2. *Luke* 17.

12. The ſeed caſt into the ground, is not ſpoiled.

12. A man that had neuer ſeene the experience of it, perhaps would haue thought, that the ſeed caſt into the ground, had beene ſpoiled, because it would rot there; but Nature hauing

ſhewed the returne of that graine with aduantage, a man can eaſily be cured of that folly. The Husbandman is neuer ſo ſimple, as to pitty himſelfe or his ſeed, he ſayes not; Alas, is it not pitty to throw away and marre this good ſeed? Why, brethren, what are your bodies, but like the beſt graine? The bodies of the Saints are Gods choiſeſt corne. And what doth death more vnto Gods graine, then caſt it into the earth? Doe we not beleeue our bodies ſhall riſe like the graine, better then euer they were ſowed? and are we ſtill afraid?

13. Then wee ſhall bee in Chriſt.

13. *Paul* ſaith, he would be *diſſolued, that hee might bee with Chriſt, Philip.* 1. 23. In which words he imports two things in death. Firſt, that there is a diſſolution of the ſoule from the body: and ſecondly, that there is a coniunction of the ſoule with Chriſt. Now, which is better for

vs, to haue the body, or to haue Chriſt? The ſame Apoſtle ſaith elſe-where, that they are *confident in this, they had rather be abſent from the body, and ſo to bee preſent with the Lord*; then to be preſent with the body, and abſent from the Lord, 2 *Cor.* 5. *v.* 7, 8.

Now the true reaſon why men feare death, is: becauſe they looke vpon the diſſolution onely, and not vpon the coniunction with Chriſt.

14 It is but to come to the end of the Race, and receiue the prize.

14. In the 1 *Cor.* 9. 24. our life is compared to a race, and eternall life to a rich prize; not a corruptible, but an incorruptible Crowne. Now death is the end of the race; and to dye, is but to come to the goale or race end. Was euer Runner ſo fooliſh, as to be ſorry, that with victory hee was neere the end of the race? And are we afraid of death, that ſhall end the toyle and and ſweat and danger of the running; and

giue vs, with endleſſe applauſe ſo glorious a recompence of reward.

15 It is our *Iubilee.*

15. In the Ceremoniall Law, there was a yeere they called the yeere of *Iubilee*: and this was accounted *an acceptable yeere*: because euery man that had loſt or ſold his lands, vpon the blowing of a trumpet returned: and had poſſeſſion of all againe: and ſo was recouered out of the extremity in which hee liued before. In this life we are like the poore men of *Iſrael*, that haue loſt our inheritance, and liue in a manner and condition euery way ſtraitned: now death is our *Iubilee*, and when the trumpet of death blowes, we all, that dye, returne and enioy a better eſtate, then euer wee ſold, or loſt. Shall the *Iubilee* bee called an acceptable time, and ſhall not our *Iubilee* bee acceptable to vs? *Eſay* 61.2.

16. It is the day of our

16. Death is the day of our

Coronation.

Coronation: we are Heires apparent to the Crowne in this life; yea, we are Kings elect, but cannot bee crowned till death, 2 *Tim.* 4. 8. And ſhall not that make vs loue the appearing of Chriſt? Is a King afraid of the day of his Coronation?

17 Conſider the glory to come.

17. To conclude this firſt part of Contemplation: If we did ſeriouſly ſet before our eyes the glory to come; could our eyes be ſo dazeled, as not to ſee, and admire, and haſte to it? Aske *Paul* that was in Heauen, what hee ſaw; and he will tell you, *Things that cannot be vttered*; Happineſſe beyond all language of mortall man. If there were as much faith on Earth, as there is glory in Heauen; Oh how would our hearts bee on fire with feruent deſire after it! But euen this faith is extremely wanting: it is our vnbeleefe that vndoes vs, and fils vs with theſe ſeruile and ſottiſh feares.

And thus of the Meditations taken from the happineſſe wee enioy by death: which ſhould make vs conclude with *Salomon*, That *the day of Death is better then the day when one is borne.*

Eccle.7.1.

Chap. V.

Shewing the miſeries of life in wicked men.

NOw it follows, that I ſhould breake open the miſeries of life; the conſideration whereof ſhould abate in vs this wretched loue of life.

The miſeries of life two wayes conſidered.

The miſeries of life may be two wayes conſidered: for they are of two ſorts: either ſuch miſeries, as load the *life of Nature*, or ſuch miſeries, as doe moleſt the very *life of Grace*.

The miſeries of a naturall life ſhewed three waies.

The *miſeries* that accompany the *naturall life* of man, while he remaines in the ſtate of Nature onely, who can recount? I will giue but a briefe touch of ſome heads of them.

Three dreadfull conſiderations about ſinne.
1. Thou art guilty of *Adams* ſin,

Firſt thinke of *thy ſinnes*; and ſo three dreadfull things may amaze thy thoughts. For firſt, thou art guilty of *Adams* ſinne; for *by that man, ſinne came in vpon all men*; euen the guilt of his ſinne, *Rom.* 5.12. Secondly, thy nature is *altogether vile and abominable from thy birth, thou waſt conceiued in ſinne*, *Pſal.* 51.5. And this ſtaine and leproſie *hangs on faſt* vpon thy nature, and cannot bee cured but by the blood of Chriſt onely, *Heb.* 12.1. And this is ſeated in all the faculties of thy ſoule. For in thy *Minde*, there is *Ignorance*, and *Impotency* to receiue knowledge; and a naturall *approouing of euill* and errour, rather than the truth and ſound doctrine. Thoſe wayes ſeeme good in thine eyes, which tend vnto death, 1 *Cor.* 2.14. *Rom.* 8.7. 2 *Cor.* 3.5. *Pro.* 14.12.

2. Thou waſt conceiued in ſin, which is like a Leproſie hard to cure.

Spread ouer thy whole ſoule; or in thy minde.

12. And this thou maieſt perceiue by this, that thou art not able to thinke a good thought, but canſt goe free, for dayes and weekes, without any holy cogitation; and beſides, thy mind is infinitely prone to *ſwarmes of euill thoughts*, *Gen.* 6. 5.

And in thy Conſcience.

Againe, if thou behold *thy Conſcience*, it is *impure*, *polluted*, *without light*, or *life*, or glory in thee; ſhut vp in a dungeon, *excuſing* thee in many faults, and *accuſing* thee for things are not faults, but in thy conceit: and when it doth accuſe thee for ſin, it *rageth* and falleth mad with vnbridled fury and *terrors*, keeping no bounds of Hope or Mercy.

And in thy Affections.

Further, if thou obſerue *thy Affections*, they are altogether impotent in that which is good; there is no luſt in thee after that which is good; and yet they are all out of order, and prone to continuall rebellion againſt God, ready to bee fired by all the enticements of the World, or the Diuell, *Gal.* 5. 24. Thirdly, vnto theſe adde thy innumerable *Actuall ſinnes*, which are *more then the haires of thy head*; multiplyed daily in thought, affection, word, and deed: the leaſt of them deſeruing hell-fire for euer: thy ſinnes of *Infancy, Youth, Old age*: ſinnes of *Omiſſion* and *Commiſſion*: ſinnes in *Proſperity* and *Aduerſity*: ſinnes at *Home* and *Abroad*: ſinnes of *Infirmity* and *Preſumption*. If *Dauid* looking vpon his ſinnes, could ſay, *They haue ſo compaſſed me, and taken ſuch hold on me, that I am not able to looke vp*: Oh then, if thou haddeſt ſight and ſenſe, how mightſt thou much more cry out of the intolerable burthen of them? and the rather, if thou obſerue, that many of thy corruptions reigne tyrannically, and haue ſubdued thy life to their vaſſalage, ſo as thou art in

3 Innumerable Actuall ſinnes.

continuall ſlauery to them.

Thus is thy life infeſted with theſe vnſpeakeable inordinations: and thus of the firſt part of thy infelicity in life.

The puniſhments inflicted vpon wicked men.

Secondly, if thou obſerue, but how *God* hath *auenged* himſelfe vpon them, and what yet *remaineth* vnto thee, how can thy heart ſuſtaine it ſelfe? For,

1 They are baniſhed from Paradiſe.

1. Thou art a baniſhed man, exiled from *Paradiſe*, and made to liue without hope to returne thither: The beſt part of the earth thou ſhalt neuer enioy.

2 The earth curſed.

2. The *earth is curſed* to thee, and it may bee a wofull ſpectacle to ſee all the *creatures ſubiect to vanity*, and ſmitten with the ſtrokes of God for thy ſinne, and groaning daily round about thee.

3 Their ſoules in woefull diſtreſſe.

3. Looke vpon thy moſt miſerable *ſoule*, for there thy mind and conſcience liue ſhut vp with *darkeneſſe* and *horror*. The *Diuels* haue within thee *ſtrong holds*, and liue

yfield, N.

liue intrenched in thy thoughts, *Eph*.4.17. 2 *Cor*.10.5. Thy heart is ſpiritually *dead*, and like a ſtone within thee, *Eph*. 2.1. *Ezech*. 36. 26.

4. And ſo their bodies.

4. *Thy Body* is wretched through *deformities* and *infirmities*, diuerſly noyſome to thee with *paines* that grieue thee, either in reſpect of *labour* or *diſeaſes*, vnto which thou art ſo prone, and there is no part or ioynt of thee, but is lyable to many kinds of diſeaſes, *Deut*.28.21,22. *Gen*. 3.19. And of the labours of thy life, which is but the leaſt part of thy bodily miſeries, *Salomon* ſaith, *All things are full of labour, who can vtter it?* and for that reaſon, life is but *a vanity and vexation*, *Eccle*.1.8.

5. And ſo their eſtates in foure reſpects.

5. If thou looke vpon thy *outward eſtate* in the world, with what fearefull frights may thy heart bee griped? If thou conſider.

1. Common plagues.

1. The common, or generall,

or *publike plagues* (with which God fights againſt the world) *as wars, famines, earth-quakes, peſtilence* and *yeerely diſeaſes, innundations of waters,* and infinite ſuch like.

2. The *particular croſſes,* with which hee vexeth thee in particular, either with loſſes of thy eſtate, or the troubles of thy family, *Deut.* 28.15,16, &c. 2 Particular croſſes.

3. The *preterition of God,* reſtrainig many good things from thee, ſo as thou wantſt many of thoſe bleſſings of all ſorts, which yet God doth beſtow vpon others, *Eſay* 56.1,2. *Iere.* 5.25. 3. Neglected of God.

4. The *curſings of thy bleſſings,* when God blaſts *the gifts of thy minde,* that thou canſt not vſe them for any contentment of thy life, or makes thy *proſperity* to be the occaſion of thy ruine, *Mal.* 2.3. *Eccleſ.* 5.13. This is a ſore euill. 4. Their bleſſings curſed.

Laſtly, conſider yet further what

Fearefull things that may befall them.

what may fall vpon thee, in reſpect of which thou art in daily danger. There are *ſeas of wrath, which hang ouer thy head*, *Iohn* 3. 36. and God may plague thee with the *terrors of Conſcience*, like *Cain*, *Gen.* 4. 14. or with a *reprobate ſenſe*, or the *ſpirit of ſlumber*, *Rom.* 1. 28. *Rom.* 11. 8. *ſtrong illuſions*, 2 *Theſſ.* 2. 11. or ſuch other like dreadfull ſpirituall iudgements: beſides many other fearefull iudgements, which thy heart is not able to conceiue of, as *painefull diſeaſes* in the body, or an *vtter ruine* in thy eſtate, or good name: but aboue all other things, the remembrance of the fearefull *iudgement of Chriſt*, and the euerlaſting paines of *hell*, with a miſerable death, ſhould compell thee to cry out: *O men and brethren, what ſhall I doe to be ſaued*, and get out of this eſtate?

But becauſe it is my purpoſe here chiefely to perſwade with godly men, and not with naturall men,

men; and becauſe death it ſelfe is no eaſe vnto ſuch men as liue in their ſins without repentance, who haue reaſon to loath life, and yet haue no cauſe to loue death, I paſſe from them, and come to the life of godly men, and ſay, they haue great reaſon to loath life, and deſire the day of death.

CHAP. VI.

Shewing the miſeries of godly men in life.

NOw *the miſeries of the godly mans life* are of two ſorts: for either he may conſider *what he wants*, or *what he* hath in life, for which he would be weary of it.

A godly man hath great cauſe to be weary of life, if he conſider.
1 What he wants.
2 What he cannot auoid.

I will giue but a touch of the firſt: conſider of it, in this life there are ſixe things, among the reſt we want, and can neuer attaine

6 Things euery godly man wants while hee liues here in this world.

taine while we liue here.

1. The glorious preſence of God.

The firſt is, the glorious preſence of God; while *the body is preſent, the Lord is abſent*, 2 Cor. 5.8. And is not this enough to make vs loath life? Shall wee more eſteeme this wretched carkaſſe, then our glorious God, whoſe preſence onely in glory ſhall fill vs with eternall delight? O *the viſion of God*! If we had but once ſeene God face to face, wee would abhorre that abſence that ſhould hinder the fruition of ſuch vnſpeakeable beauties, as would enamour the moſt ſecure heart to an vnquenchable loue.

2. Fellowſhip with his beſt friends.

The ſecond thing wee want in life, is *the ſweet fellowſhip with our beſt friends*: A fellowſhip matchleſſe; if we either conſider the perfection of the creatures, whoſe communion wee ſhall enioy; or the perfect manner of enioying it. Who would be withheld from the *congregation of the firſt-borne*, *from the ſociety with* *innumerable Angels, and the ſpirits of iuſt men?* Alas! the moſt of vs haue not ſo much as one entire and perfect friend in all the world; and yet wee make ſuch friends as we haue, the ground of a great part of the contentment of our liues. Who could liue here, if he were not beloued? Oh, what can an earthly friendſhip bee vnto that in Heauen; when ſo many thouſand Angels and Saints ſhall be glad of vs, and entertaine vs with vnwearied delight! If we had but the eyes of faith to conſider of this, wee would thinke euery houre a yeere till we were with them.

3 The perfection of his nature.

Thirdly, in this world we want the perfection of our owne natures: we are but maimed and deformed creatures here; we ſhall neuer haue the ſound vnderſtanding of men in vs, till wee be in heauen; our holineſſe of nature and gifts will neuer bee conſummate, till we be dead.

Fourthly,

4. Liberty. Fourthly, in this world we want liberty: *Our glorious liberty* will not be had here: a thing which the ſpirits of the beſt men haue with much ſighing longed after, *Rom.* 8. 21, 22. Oh who would liue in a priſon, a dungeon, rather then a palace of royall freedome? It hath beene impliedly ſhewed before, that we are many wayes in bondage here.

5. Contentment. Fiftly, we ſhall euer want here fulneſſe of contentment. *If a man liue many yeeres, ſo that the dayes of his yeeres be many, if his ſoule be not filled with good, Salomon* ſaith, *an vntimely birth is better then he.* And it is certaine, if a man liue a thouſand yeeres twice told, hee ſhall neuer ſee ſolid good to fill his heart, his appetite will neuer be filled, *Eccle.* 9. 3, 6, 7. There is nothing in this life can giue a man ſolid and durable contentment; but a man findes by experience, vanity, and vexation of ſpirit, in what hee admires or

loues moſt: and ſhall we be ſo ſottiſh as to forget *thoſe Riuer's of pleaſures that are at Gods right hand? Pſal* 16. *vlt.*

6. The ſixth thing we want in this world, is our *Crowne*, and the immortall and incorruptible inheritance bought for vs with the bloud of Chriſt: and ſhall not our hearts burne within vs in longing after poſſeſſion? Can we deſire ſtill to liue in wants, and to bee vnder age? What ſhall moue vs, if ſuch an incomparable crowne cannot mooue vs? Wee that ſweat with ſo much ſore labour for the poſſeſſion of ſome ſmall portion of earth, ſhall wee, ſay, be ſo ſluggiſh, as not to deſire, that this Kingdome, which our Father hath giuen vs, might come quickly vpon vs? or are we ſo tranſported with ſpirituall madneſſe, as to be afraid to paſſe through the gate of death, to attaine ſuch a life? What Prince would liue vncrowned, if hee could

6. The Crowne.

could helpe it, and might poſſeſſe it without wrong or danger? and what great heire would be grieued at the tydings, that all his lands were fallen vnto him?

CHAP. VII.

The miſeries of a Chriſtian in reſpect of God in this life.

THus of what hee wants in this life. Secondly, he ought to be as much troubled to thinke *what hee hath*, and *cannot auoyde* while he liues: and thus his life is diſtreſſed, and made vnlouely, either if he reſpect *God*, or the *euill angels*, or the *world*, or *himſelfe*.

Life better in reſpect of God diuers waies.

For firſt, if hee reſpect God, there are two things ſhould marre the taſte of life, and make it out of liking. The firſt is the *danger of diſpleaſing of God*: who would liue to offend God? or grieue his H. Spirit? or any way to make him angry? Though this reaſon will mooue little in the hearts of wicked men, yet it is of ſingular force in the heart of an humble Chriſtian, who as he *accounts Gods louing kindneſſe better then life*: ſo he finds nothing more bitter, then that he ſhould diſpleaſe God: that God (I ſay) who is ſo *great in maieſty*, and hath ſhewed himſelfe ſo *aboundant in mercy* to him. It would lye as an heauy load vpon our hearts to thinke of the diſpleaſing of our beſt friend; ſpecially if hee were a great perſon, or a Prince. How much more ſhould we deſire to bee rid of that condition wherein wee may diſpleaſe *our good God*, and to be there, where we are ſure neuer to anger him more? The ſecond thing that ſhould make vs looke with leſſe affection vpon life, is, that God doth continually *croſſe us* in the things of this life; The Lord doth of purpoſe ſo watch vs, that when hee ſees vs ſettle any contentment in life, he drops in ſome thing, that makes all extremely bitter. And thoſe corrections of God ſhould be the more noted, if we conſider but diuers *aggrauations* about them, as

Eight aggrauations of the miſeries of life, in reſpect of the correction of God.

1. That God will *correct euery ſonne* whom hee loueth, none can eſcape, *Heb.* 12.7.

2. That a man is vſually moſt oppoſed and croſſed *in that hee loues beſt.*

3. That a man ſhall euer want what hee wiſheth, euen *in ſuch things as other men doe not want.* There is a ſecret vexation cleaues vnto mans eſtate, that their hearts runne vpon ſuch things which cannot be had, but in the callings of other men. The country man praiſeth the Citizens life; and the Citizen is full of the praiſes of the Countrey: and ſo is therein all men a liking of the

callings of other men, with a diſlike of their owne, *Eccle*.6.

4. That *there is no diſcharge in that warre,* but that a man muſt euery day looke for croſſes. *Euery day hath his griefe, Eccleſ*.8.8. *Luke* 9.24. *Mat*.6 *vlt*.

5. That God will *not let vs know the times* of our corrections, but executeth them according to the vnchangeable purpoſe of his owne counſell: ſo as they come vpon vs *as a ſnare vpon a bird.* For this reaſon *Salomon* ſaith: *That the miſery of man is great vpon him, becauſe there is a time for euery purpoſe, which cannot be auoided, nor can man know beforehand, that which ſhall be: for who can tell him, when it ſhall be? Eccleſ.*8.6, 7, 8, & 9.12.

6. That *no man knoweth either loue or hatred, by all that is before him.* A godly man can haue no ſuch bleſſings outwardly, but a wicked man may haue them in as great abundance as hee: nor

doth there any miſery fall vpon the wicked in outward croſſes, but the like may befall the godly. *All things come alike to all: there is one euent to the righteous and to the wicked; to the cleane, and vncleane, to him that ſweareth, and to him that feareth an oath; as is the good, ſo is the ſinner,* This, ſaith *Salomon,* is *an euill among all things that are done vnder the Sunne, that there is one euent vnto all, Ecclеſ.* 9.1,2,3.

7. This bitterneſſe is increaſed, becauſe God will not diſpoſe of things according to the meanes or likelihoods of mans eſtate. *The race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor riches to men of underſtanding, nor yet fauour to men of skill, but time and chance happeneth to them all, Ecclеſ.* 9.11.

8. That beſides the preſent miſeries, there are many *miſeries to come*; ſo as it is an argument to prooue the happineſſe of the dead,

that they are *taken away from the miſery to come, Eſay 57. verſ.* 1, 2. Which ſhould likewiſe mooue vs to loue life the leſſe, becauſe wee know not what fearefull alterations may come, either in our outward eſtate, or in matters of Religion. What caſe were we in, if war ſhould come vpon vs, with all the deſolations and terrors that accompany it? What if the peſtilence ſhould come againe? or wee bee left in the hands of the violent? or God fight againſt our eſtates by fire, or inundations, or the like? Who can tell what fearefull alterations may bee in Religion? And is it not beſt to bee in heauen, and then are wee ſafe? Beſides, the miſeries may fall vpon our owne bodies, or our children, or friends, &c. And theſe things ſhould abate the loue of life as we reſpect God.

CHAP. VIII.

The miſeries of life in reſpect of euill angels.

NOw ſecondly, let vs turne our eyes to the euill angels, and then theſe things may affright vs.

The world full of deuils.

1. That they are euery where up and downe the world; in the earth, ayre, ſeas, no place free. Thoſe fiery ſerpents are euery where, in the wilderneſſe of the world. We leade our liues here in the midſt of innumerable dragons; yea, they are in the moſt *heauenly places* in this life: the Church is not free from them. A man can ſtand no where before the Lord, but one diuell or other is *at his right hand, Eph.* 2.2. and 6.12. *Zac.* 3.1. *Iob* 1. And ſure, it ſhould make vs like the place the worſe, where ſuch foule ſpirits are: the earth is a kind of hell

in that very reſpect.

Secondly, it ſhould more trouble vs, that we muſt of neceſſity enter into the *Conflict with the diuels*, and their temptations, and to bee buffeted and gored by them.

2 Our conflict with diuels.

A man that knew he muſt goe into the field, to anſwer a challenge, will be at no great reſt in himſelfe: But, alas, it is more eaſie, a thouſand fold, to *wreſtle with fleſh and bloud*, then with theſe *Principalities and Powers, and ſpirituall wickedneſſes*, *and great Rulers of the world, Epheſ.* 6.12.

Thirdly, beſides, it addes vnto the diſtreſſe of life, to conſider of the *ſubtilty* and *cruelty* of theſe diuels, who are therefore like the *crooked Serpent*, and *Leuiathan*, and *Dragons*, and *roaring Lyons, ſeeking whom they may deuoure*. Though theſe things will little moue the hearts of wicked men; yet vnto the godly mind, the

3 Their ſubtilty & cruelty.

the temptations of life are a grieuous burthen. Thus much of euill angels.

Chap. IX.

The miſery of life in reſpect of the world.

Thirdly, conſider but what the world is, in which thou liueſt; and that either in the apparent miſeries of this world, or in the vexations that accompany the beſt things the world hath to offer to giue thee. Firſt, for the apparant miſeries:

9. Apparent miſeries of life in this world.
1 Like a wildernes.
2 Like Egypt.

1. It is exquiſitely like a *wilderneſſe*: no man, but for innumerable wants, liues as in a deſart here.

2. It is a true *Ægypt* to the godly; it continually impoſeth hard taſkes, and ſeruile conditions. Life can neuer bee free from grieuous burthens and in-

exorable moleſtation.

3. This world is verily *like Sodom*, full of generall and vnſpeakeable filthineſſe: *All the world lyeth in wickedneſſe*, ſcarce one *Lot* to bee found in a whole Citie, or Pariſh. If God would ſeeke but fiue righteous men, that are truely or abſolutely godly, they are not to bee found in the moſt aſſemblies in the world; nay, in the Church too.

3. Like Sodom.

4. Yet more; this world is a very *Peſt-houſe*, ſpiritually conſidered. Euery man that a godly man comes neere, hath a miſchieuous plague-ſore running vpon him, yea, the godly themſelues are not without this diſeaſe: ſo as there is a neceſſitie, as it were, to infect, or be infected, ſtill in all places, or companies. Oh who would loue to liue in a Peſt-houſe, that may dwell in a place for euer free from all infection?

4. Like a Peſt-houſe.

5. Like a very *Golgotha*.

5. Yet more, this World, why, it is a very *Golgotha*, a place of dead men; wee liue amongſt the Graues: almoſt all we ſee, or haue to deale with, are but men truly dead. Alas, what ſhould wee reckon of the life of mens carkaſſes, when their ſoules are dead, and both ſoule and body ſentenced to eternall death? Almoſt all that we meete with, are malefactors, vnder ſentence, ready to bee carried to execution; the wrath of God hanging ouer their heads, and vnquenchable fire kindled againſt them; and ſhall wee bee ſo beſotted, as to loue the dead more then the liuing? or the ſociety of vile and miſerable malefactors in a priſon, rather then the fellowſhip of the glorious Princes of God, in their Palace of endleſſe and matchleſſe bliſſe?

In this world the dead bury the dead.

6 It hates vs.

6. Why ſhould wee loue the World that *hateth vs*, and caſts vs off, as men *dead out of mind*?

Are we not *crucified to the world?* *Galat.* 6.14. and doe not wicked men hate vs, and enuy vs, and *ſpeake all manner of euill ſayings of vs*, becauſe we follow good? The *world loues her owne*, but vs it cannot loue, *becauſe we are not of this world.* Can darkeneſſe loue light? or the ſonnes of *Belial* care for the ſonnes of God? *In this world wee ſhall haue trouble*; and if we found not *peace in Chriſt*, wee were *of all men moſt miſerable*, *Ioh.* 15.19. *Eccleſ.* 4.4. *Ioh.* 17.14. 2 *Cor.* 6.17. *Ioh.* 16.33 And if they hate vs for well-doing, how will they *triumph, if our feet do but ſlippe?* Wee ſhould deſire death, euen to bee deliuered from the feare of giuing occaſion to the world to triumph, or blaſpheme in reſpect of vs. Yea, ſo extreme is the hatred of the World, *that a iuſt man may periſh in his righteouſneſſe, when a wicked man prolongs his dayes in his wickedneſſe*, *Eccleſ.* 7.17. & 8.4.

7. It will not helpe vs, if we be in miſery.

7. Doe we fall into any ſpeciall miſery in this world? why, *behold the teares of the oppreſſed, and there is none to comfort them.* We are either not pittied, or not regarded: or the compaſſion of the world is like the morning dew, it is gone as a tale that is told; our miſery will laſt, but there will ſoone bee none to comfort vs. Miſerable comforters are the moſt that can bee had in the world, and for this reaſon *Salomon praiſed the dead, that are already dead, aboue the liuing, that are yet aliue,* Eccleſ. 4. 1, 2.

8. Euery Chriſtian hath ſome ſpeciall miſery.

8. There is vſually no Chriſtian, but in this world hee hath ſome ſpeciall miſery vpon him, either pouertie, or debt, or diſeaſe in his body, or the like, &c.

9. We daily ſuffer the loſſe of our friends, that were the companions of our life, and the cauſes of contentment to vs. Now who would tarry behind them, or eſteeme of this world, when they

are gone from vs?

And thus much of the apparent miſeries of this world.

CHAP. X.

The vanities of the ſeeming felicities of the world.

NOw it followeth, that I ſhould intreat of the vanities that cleaue to the ſeeming felicities of the world, and prooue that there is no reaſon to bee in loue with life for any reſpect of them.

What the ſeeming felicities of the world are.

The beſt thing the world can make ſhew of, are *Honours*, *Credit*, *Lands*, *Houſes*, *Riches*, *Pleaſures*, *Birth*, *Beauty*, *Friends*, *Wit*, *Children*, *acquaintance*, and the like. Now there be many things which apparently prooue, there can be no ſound contentment, or felicitie in theſe: For,

1. All things bee full of labour,

Fifteen arguments to prooue the vanity of the beſt worldly things.
1 All full of labour.

bour, who can vtter it, *Ecclesiaſticus* 18. Men muſt gaine the bleſſing of the earth with the ſweate of their browes, there is ſeldome any outward bleſſing, but it is attained with much difficulty, paines, or danger, or care, or grieuance ſome way.

2 A ſmall portion that is attained.

2. How ſmall a portion in theſe things can the moſt men attaine? If the whole world were poſſeſſed, it ſhould not make a man happy; much leſſe thoſe ſmall parcels of the world, which the moſt men can attaine, *Ecclesf.* 1. 3.

3 Men cannot agree about the good that is in them, which ſhould be beſt.

3. It is manifeſt, men cannot agree about the chiefe good in theſe things. Life is therefore apparently vaine in reſpect of theſe things, becauſe there are almoſt infinite proiects, and variety of opinions: and in all theſe ſucceſſions of ages, no experience can make men agree to reſolue which of theſe things haue felicity in them. Who knowes what

is good for a man in this life, all the dayes of his vaine life, which he ſpendeth as a ſhadow, *Eccleſ.* 6.12.

4 Nothing.

4. In all theſe things here is *nothing now*, but it hath beene; the ſame or the like to it. Now things that are common, are out of requeſt, *Eccleſ.* 1. 9, 10. and 3.15.

5. The deſire after theſe things will not laſt.

5. *The world paſſeth away, and the luſts thereof: the eye is not ſatisfied with ſeeing, nor the eare with hearing.* If a man liue many dayes, his ſoule is not filled with good; the deſire after theſe things will vaniſh; men cannot loue them ſtill: Our life is ſpent in wiſhing for the future, and bewailing of the paſt; a loathing of what wee haue taſted, and a longing for what wee haue not taſted: which, were it had, would neuer more ſatisfie vs then that we haue had. Hence it is that men weary themſelues in ſeeking of variety of earthly things,

and yet cannot bee contented. The vexation that cleaues vnto them ſtill, breeds loathing. Wee are like men that are Sea-ſicke, that ſhift from roome to roome and from place to place, thinking to finde eaſe; neuer conſidering, that ſo long as the ſame Seas ſwell, and winds blow, and humors are ſtirred, alteration of place will not profit. So it is with vs; ſo long as wee carry with vs a nature ſo full of ill humours, and that the pleaſures of the world haue ſo much vanitie in them, no change of place, or delights can ſatisfie vs: *Seeing there are many things that increaſe vanitie, what is man the better?* Eccleſ. 6. 13.

6. Their nature is vaine.

6. How can theſe earthly things ſatisfie, when the nature of them is ſo vile and vaine? They are but *blaſts*; a very *ſhaddow* which is ſomething in appearance, but offer to lay hold vpon it, thou graſpeſt nothing. *Man walketh*

walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine. He that loueth ſiluer, ſhall not bee ſatisfied with ſiluer, Eccleſ.1.9. Pſal.39.

7. Beſides, there is a *ſnare* in all theſe earthly things; they are like pitch to defile a man; there is euer one temptation or other lodged vnder them; and the fruition of them, and deſire after them, breed many noiſome luſts in the ſoule, 1 *Tim.* 6.6.

7. The amity of the world is the enmity with God.

8. Theſe outward things are alſo vncertaine, and tranſitory. *Riches haue wings, and will ſuddenly flye away*: and Fame is but a blaſt; *and the glory of man is but as the flower of the field, which is to day, and to morrow withered. The faſhion of this world paſſeth away: and at the laſt day they ſhall be burnt and conſumed in the fire*: I meane theſe ſenſeleſſe things, we now ſet our hearts vpon, *Eſay* 40. *ver.*6. 1 *Cor.*7.31.

8. All ſubiect to vanity or violence. Mat 6. 19. They may be loſt at the very ſeate of iudgement, Eccle. 3 16, 18. & 4.1.

9. There is no ſupport in theſe things, *in the euill day* they cannot helpe

9 They will not helpe vs in the euill day.

helpe vs, when the *houre of temptation* comes vpon vs.

10. The loue of them is damnable.

10. A man may damne his owne ſoule by too much liking of theſe things: the abuſe of them may witneſſe againſt men in the day of Chriſt: *Iam.* 5. 1. and *Phil.* 3. 19.

11 One condition to all.

11. In theſe things there is *one condition to all; as it falleth to the wiſe man, ſo it doth to the foole*, *Eccleſ.* 2. 14.

12 God will diſpoſe.

12. All things are ſubiect to GODS vnauoidable diſpoſing. Let man get what hee can, yet God will haue the diſpoſing of it: and whatſoeuer God ſhall doe, it ſhall abide: to it can no man adde, and from it can no man diminiſh, *Eccle.* 3. 1.

13 A man may want an heart to vſe them.

13. A man may haue all abundance of theſe things, and yet not haue *a heart to vſe them. Euill is ſo ſet in the hearts of the ſonnes of men, and ſuch madneſſe cleaues vnto them*, that they cannot take the contentment of the things they

haue; and ſo they bee *worſe then an vntimely fruit, Eccleſ.* 6. 1, 7. and 9. 3.

14. The euils of life euer mingled with them.

14. *Euery day hath his euill*; and afflictions are ſo mingled with theſe outward things, that their taſte is daily marred with bitterneſſe which is caſt into them; no day without his griefe: and vſually the croſſes of life are more, then the pleaſures of liuing: ſo as *they that reioyced, ought to bee as though they reioyced not.*

15. Thou art mortal.

15. Laſtly, if all theſe conſiderations may not ſuffice, then remember that *thou art mortall*: thy life is ſhort, it *paſſeth as a dreame*, it is but *as a ſpan long*, thy *dayes are few and euill*; all theſe things are clogged with a neceſſity of dying. Life was giuen thee with a condition of dying, *Gen.* 47. 9. *Iob* 14. 1. Thy life paſſeth like the Wind, *Iob* 7. 7. Yea, our dayes conſume like ſmoake, *Pſal.* 102. 3. *All fleſh is graſſe, Eſa.* 40. 6. And hence ariſe many

Our mortality aggrauated by 4. conſiderations.

many conſiderations deduced from the head of our mortality: For,

1 All thou haſt is but the prouiſion of a Pilgrim.

1. All theſe things are but the neceſſaries of thy Inne: Thou art a *ſtranger* and a *pilgrim*, and canſt enioy them but as a paſſenger; thou *canſt carry nothing out of this world, but in all points as thou cameſt into the world, ſo muſt thou goe hence, Eccle.* 3.13,14,15.

2 Thy death is vncertaine.

2. The time, place, and manner of thy death is vncertaine: there is no time nor place, but man may dye in it; the Court, the Church, the Campe: yea the very wombe is not excepted. There is but one way to come into the world, but there are a thouſand wayes to goe out; and therefore the poſſeſſion of all things is wonderfull vncertaine.

3 When thou dyeſt all will bee forgotten.

3. When thou dieſt, all will be forgotten, there is no more remembrance *of former things, nor ſhall there bee any remembrance of things which are to come, with thoſe*

that ſhall come after, Eccle. 1. 11. That which was, in the dayes to come ſhall bee forgotten. *Yea, a man ſhall bee forgotten in the City where he hath done right, Eccleſ.* 8. 10. For this very reaſon *Salomon hated life, Eccleſ.* 2. 17.

4 Thy eaſe in death, whether thou dye with, or without iſſue.

4. When thou dieſt, thou ſhalt dye either without iſſue, or leaue children behind thee. If thou dye without iſſue, how haſt thou beene infatuated in ſeeking theſe outward things with ſo much care and toile, and couldeſt *neuer ſay to thine owne ſoule, For whom doe I trauell, and defraud my ſelfe of pleaſure? Thou gathereſt theſe things, and knoweſt not who ſhall inioy them, Eccleſ.* 4. 8. If thou dye and leaue iſſue, thou mayeſt bee frighted and amazed with one of theſe things. For either thou mayeſt *be deſpiſed while thou liueſt, of thoſe for whom thou endureſt ſore trauell, ſo as they that ſhall come after thee, doe not reioyce in thee, Eccleſ.*

*Eccleſ.*4.15,16. Or elſe thou mayeſt leaue the fruit of thy labours *to a foole*, or a wicked wretch. For *who knoweth whether hee that ſhall rule ouer thy labours, ſhall be a wiſe man or a foole?* This very conſideration made *Salomon hate all his labour which hee had taken vnder the Sunne*; and he went about to *make his heart deſpaire of all his labours,* that hee ſhould vſe all his wiſedome and knowledge for attaining of great things, and yet might bee in danger to leaue all for a portion *to him that hath not laboured in wiſedome:* and all that is vexation of ſpirit, *Eccleſ.* 2.18. to 24. Or elſe thou mayeſt beget children, and thy riches periſh before thy death, and *then there is nothing in thine hand to leaue them, Eccleſ.*5.14.

CHAP. XI.

The miſeries of life, in reſpect of our ſelues.

THus haue wee cauſe to bee weary of life, in reſpect of God, the euill angels, and the World. Now if there were none of theſe to moleſt vs, yet man hath enough in himſelfe to marre the liking of this preſent life. For,

The cauſes in our ſelues why we ſhould not be in loue with life: as, 1 The remainders of corruption of nature.

1. The remainders of corruption of nature ſtill lye like a poyſon, a leproſie, a peſtilence in thee; thou art vnder cure indeed, but thou art not ſound from thy ſore, thou art *Lazarus* ſtill. This very conſideration made *Paul* weary of his life, when he cryed out, *O wretched man that I am! who ſhall deliuer me from this body of death, Rom.* 7. And if in this reſpect we be not of *Pauls* mind, it is becauſe wee want of *Pauls* good-

Which is the more griuous.

goodneſſe and grace. And thus corruption of nature is the more grieuous, if wee conſider either the generality of the ſpreading the infection, or the incurableneſſe of it, or the ill effects of it.

1 Becauſe it is ſpred ouer vs.

For the firſt, this is a leproſie that ſpreads all ouer. There is no ſound part in vs, our minds, our memories, our wills and affections: yea our very conſciences are ſtill impure within vs: there is no good nature in vs in any one faculty of our ſoules, but there is a miſerable mixture of vile infection.

2 Becauſe in vs vncurable.

Secondly, this is the worſe, becauſe this is incurable. There lyeth vpon vs a very neceſſity of ſinning, we cannot but offend. Of the fleſh it is well ſaid, I can neither liue with thee, nor without thee. The fleſh is an inſeparable ill companion of our liues, wee can goe no whither to auoyde it, &c.

Thirdly,

3. 4. Effects of corruption of nature in vs.

Thirdly, if we conſider but ſome of the effects of this corruption in vs: as

1. Ciuil vvar vvithin vs.

1. The ciuill warre it cauſeth in our ſoules: there is no buſineſſe can bee diſpatched, that concernes our happineſſe, without a mutiny in our owne hearts. The fleſh is a domeſticall Rebel, that daily luſts againſt the Spirit, as the Spirit hath reaſon to luſt againſt the fleſh, *Galat.* 5. *ver.* 17.

2. Inſufficiencie for our calling.

2. Secondly, the inſufficiency it breeds in vs for our callings. The greateſt Apoſtle muſt in this reſpect cry out, Who is ſufficient for theſe things? Though Gods worke bee all faire worke, yet we ſee that euery man is extreamely burthened with the defects and miſtakings, and inſufficiencies which befall him in his courſe of life.

3. A ſtirring kinde of madneſſe.

3. It workes a perpetuall madneſſe in the heart of a man, in ſome reſpects whoſe then that of ſome lunatickes: For they are mad at ſome times of the yeere, onely, or chiefly, but man is ſeldome, or neuer free from this inward madnes of heart, *Salomon* ſaith, *The heart of the ſonnes of men is full of euill, and madneſſe is in their hearts while they liue, and after that they goe to the dead.* Now this madneſſe appeares in this, that men can neuer bring their hearts to a ſettled contentment in the things they enioy, but death comes in vpon them, before they know how to improue the ioy of their hearts in the bleſſings they enioy, whether temporall or ſpirituall. This vile corruption of nature diffuſeth gall into all that a man poſſeſſeth; ſo as it marreth the taſte of euery thing.

4. Swarmes of euill thoughts & actions.

4. It fils our hearts and liues with innumerable euils; it ingenders, and breeds infinitely ſwarmes of euill thoughts, and deſires, and abundance of ſinnes

in mens liues and conuerſations, ſo as godly *Dauid* cries out: *Innumerable euils haue compaſſed me about, and I am not able to looke vp.* They were more then the haires of his head, therefore his heart failed him, *Pſal.*40.12.

5. It is continually madnes, to betray vs to Satan and the world, in all the occaſions of our life.

6. It will play the Tyrant, if it get any head: and leade vs captiue, and giue wretched lawes to the members: yea, euery ſinne, which is the brat bred of this corruption, like a fury to fright and amaze vs: there is a very race of diuels bred in vs, when Satan and the fleſh ingender together in vs.

2. In reſpect of the remainders of the puniſhment.

2. And as we are thus miſerable in reſpect of the remainders of corruption, ſo are we in reſpect of the remainders of the puniſhment of ſinne vpon our ſpirits: Our hearts were neuer fully free ſince the firſt tranſgreſſion, our

Byfield, N.

minds are yet full of darkeneſſe; that euen godly men do ſeriouſly cry out, They are but as beaſts; they haue not the vnderſtanding of men in them: And in many paſſages of life they carry themſelues like beaſts, *Pſalme* 32. 9. *Eccleſ.* 3. 18. The ioyes of Gods preſence are for the greateſt part kept from vs: our conſciences are ſtill but in a kind of priſon: when they goe to the ſeate of iudgement to giue ſentence in any cauſe, they come forth with fetters on their legges, as priſoners themſelues, beſides the many perſonall ſcourges light vpon our ſoules in this life.

3. If wee reſpect the condition of our bodies.

3. Laſtly, the very condition of our bodies ſhould not bee ouerpleaſing to vs: our deformities, and infirmities, and the dangers of further diſeaſes, ſhould tyre vs out, and make vs account it no louely thing to *bee preſent in the body, while we are abſent from the Lord.* And thus of the miſe-

ries of our liues alſo. Now it remaines that I ſhould proceed to the ſecond ſort of contemplations, that is, thoſe that *are remoouals*: namely: ſuch meditations as take off the obiections, which are in the hearts of men.

CHAP. XII.

Comforts against the paine of Death.

THere are in the minds of all men certaine *Obiections*, which if they could be remoued, this feare of Death would bee ſtocked vp by the very rootes. I will inſtance in ſome of the chiefe of them, and ſet downe the anſweres to them.

Ob. 1. Some men ſay, they ſhould not be afraid of death, conſidering the gaine of it, and the happineſſe after death, but that they are afraid of the *paine* of dying:

It is the difficulty of the paſſage troubles them.

Sol. For anſwer hereunto, diuers things would bee conſidered of, to ſhew men the folly of this feare.

Two reaſons to ſhew the folly of men, in pretending the feare of the paine of death.

Firſt, thou likeſt not death, becauſe of the paine of it. Why? there is paine in the curing of a wound, yet men will endure it; And ſhall death doe ſo great a cure, as to make thee whole of all thy wounds and diſeaſes, and art thou ſo loth to come to the Cure?

Secondly, there is difficulty in getting into an Hauen. Hadſt thou rather bee in the tempeſt ſtill, then put into the hauen?

Thirdly, thou likeſt not death, thou ſayeſt, for the paine of it, Why then likeſt thou life, which puts thee to worſe paine? Men obiect not at the paines of life, which they endure without death. There is almoſt no man, but hee hath endured worſe paines in life, then he can endure in death, and yet we are content to loue life ſtill: Yea, ſuch is our folly, that whereas in ſome paines of life we call for death to come to our ſuccours; yet when wee are well againe, we loue life, and loath death.

4. Fourthly, wee are manifeſtly miſtaken concerning death; for the laſt gaſpe is not death. To liue, is to dye; for how much we liue, ſo much we die: euery ſtep of life, is a ſtep of death. He that hath liued halfe his dayes, is dead the halfe of himſelfe. Death gets firſt our infancie, then our youth, and ſo forwards: All that thou haſt liued, is dead.

5. Fiftly, it is further euident, that in death there is no paine; it is our life that goeth out, with paine. Wee deale herein, as if a man, after ſickneſſe, ſhould accuſe his health of the laſt paines. What is it to be dead? but not to bee in the world. And is it any

paine to bee out of the world? Were wee in any paine before we were borne? Why then accuſe we death, for the paines our life giues vs at the parting? Is not ſleepe a remembrance of death?

Sixthly, if our comming into the world be with teares: is it any wonder, if our going out be ſo too?

Seuenthly: beſides, it is euident that wee make the paſſage more difficult, by bringing vnto death a troubled and irreſolute minde: It is long of our ſelues there is terrour in parting.

Eightly, conſider yet more the humours of the moſt men. Men will ſuffer infinite paines for a ſmall liuing, or preferment here in this world: yea we ſee, ſouldiers for a ſmall price will put themſelues into vnſpeakeable dangers, and that many times at the pleaſure of others that command them, without certaine hope of aduantage to themſelues. Will men kill themſelues for things of no value, and yet be afraid of a little paine to bee endured, when ſuch a glorious eſtate is immediately to be enioyed in heauen?

9. Ninthly, let no man pretend the paines of death, that is but a figge-leafe to couer their little faith: For they will languiſh of the Gout, or Stone, a long time, rather then die one ſweet death with eaſieſt conditions poſſible.

10. Tenthly, if none of theſe will perſwade, yet attend. I will ſhew thee a myſtery: Feare not the paines of death: 1. for firſt, death is terrible, when it is inflicted by *the Law:* but it is eaſie, when it is inflicted *by the Goſpell:* the *Curſe* is taken off from thee: thou art not vnder the Law, but vnder Grace: 2. And beſides, for this cauſe did Chriſt die a terrible and a curſed death, that euery death

might be bleſſed to vs. And further; God, that hath greatly loued thee in life, will not neglect thee in death: *Precious in the ſight of the Lord, is the death of his Saints.* What ſhall I ſay againſt the terror of death, but this Text of the Apoſtle? *Thanks be to God, that hath giuen vs victory through Ieſus Chriſt.* Hee hath pulled the ſting out of Death. *O Death, where is thy ſting? 1 Cor.15.55.*

3. Laſtly, thou haſt the Spirit of Chriſt in thee, which wil ſuccour and ſtrengthen, and eaſe thee, and abide with thee all the time of the combate. Why ſhould we doubt of it, but that the godly dye more eaſily then the wicked? Neither may wee gueſſe at their paine, but the pangs vpon the body: for the body may bee in grieuous pangs, when the man feeles nothing, and the ſoule is at ſweet eaſe, in preparing it ſelfe to come immediately to the ſight of God.

CHAP. XIII.

Comfort againſt the loſſe of the body in death.

Obiect. OH! but in death a man is deſtroyed, hee looſeth his body, and it muſt be rooted in the earth.

1. *Sol.* 1. It hath bin ſhewed before, that *the ſeparation of the ſoule from God*, is properly Death; but the *ſeparation of the ſoule from the body*, is but the *ſhadow of Death*: and we haue no reaſon to bee afraid of a ſhadow.

2. 2. The body is not the man: the man remaines ſtill, though hee bee without the body. *Abraham, Iſaac*, and *Iacob*, are prooued to be liuing ſtill, by our Sauiour Chriſt, though their bodies were conſumed in the earth; and God was their *God* ſtill. It is true, Death ſeizeth on thy body; but a Chriſtian, at the moſt, ſuffers

but *aliquid mortis*, a little of death.

Death is like a *Serpent*, the Serpent muſt eate duſt: now death therefore can feed vpon no more but our duſt, which is the body, it cannot touch the ſoule: whereas wicked men ſuffer the whole power of death, becauſe it ſeizeth both vpon body and ſoule too; and in their caſe onely it is true, that death deſtroyes a man.

3. 3. Grant that we loſe the body in death, yet that ought not to be terrible; for what the body is, it hath beene before ſhewed: It is but *a Priſon* to the Soule, an *old rotten Houſe*, or a *ragged Garment*; it is but as the Barke of a Tree, or the Shell, or ſuch like: now what great loſſe can there be in any of theſe?

4. 4. This ſeparation is but *for a time* neither; we doe not for euer loſe the body, we ſhall haue our bodies againe, they are kept ſafe for vs till the day of Chriſt. Our

graues are Gods Cheſts, and he makes a precious account of the bodies of his Saints, they ſhall be *raiſed vp againe at the laſt day.* God will giue a *charge to the earth to bring forth her dead,* and make a true account to him, *Reuel.* 20. And God hath giuen the aſſurance of this, not onely in his Word, by promiſing it, but in his Sonne, *whom hee hath raiſed from the dead.* If any ſay, What is that to vs, that Chriſts body is raiſed? I anſwer, it is a full aſſurance of the ſafety, and of the Reſurrection of our bodies: for Chriſt is our Head. Now caſt a man into a Riuer, though all the body be vnder water, yet the man is ſafe, if the head be aboue water; for the head will bring out all the body after it. So it is in the Body of Chriſt: though all we ſinke in the riuer of death, yet our Head is riſen, and is aboue water, and therefore the whole body is ſafe.

5. It ſhould yet more ſatisfie vs, if we throughly conſider that we ſhall haue our bodies againe much better then now they are. Thoſe *vile bodies* wee lay downe in death, ſhall be reſtored againe vnto vs *glorious bodies*, like the body of Chriſt now glorified, *Philippians* 3. 21. And therefore death loſeth, by taking away our bodies; we haue a great victory ouer death: The graue is but a furnace to refine them, they ſhall come out againe *immortall and incorruptible*.

CHAP. XIIII.

The deſire of long life confuted.

Obiect. OH! but if I might liue long, I would deſire no more: If I might not dye till I were fiftie or threeſcore yeeres old, I ſhould be contented to dye then.

Sol. There are many things may ſhew the vanitie and folly of men, in this deſire of long life: For,

Nine arguments to ſhew the vanity of men in deferring to liue long.

1. If thou art willing to die at any time, why not now? Death will be the ſame to thee then, it is now.

2. 2. Is any man angry and grieued when hee is at the Sea in a Tempeſt, becauſe hee ſhall be ſo quickly carried into the Hauen? Is hee dipleaſed with the wind, that will ſoone ſet him ſafe in the Harbour? If thou beleeue that death will end all thy miſeries, why art thou carefull to deferre the time?

3. 3. Till thy debt be paid, time will not eaſe thee, thy care will continue, and therefore thou wert as good pay at the firſt, if thou be ſure it muſt be paid at all.

4. 4. In this world there is neither young nor old. When thou haſt liued to that age thou deſireſt, thy time paſt will be as nothing

thing. Thou wilt ſtill expect that which is to come, thou wilt be as ready to demand longer reſpit then, as now.

5. 5. What wouldſt thou tarry here ſo long for? There will be *nothing new*, but what thou haſt taſted: and often drinking, will not quench thy thirſt: thou haſt an incurable dropſie in thy heart, and theſe earthly things haue no abilitie to fill thy heart with good, or ſatisfie thee.

6. 6. Wouldeſt thou not iudge him a ſot, that mournes becauſe hee was not aliue an hundred yeeres agoe? And thou art no better: thou mourneſt, becauſe thou canſt not liue an hundred yeeres hence.

7. 7. Thou haſt no power of the morrow, to make it happy to thee. If thou die young, thou art like one that hath loſt a Die, with which he might as well haue loſt as wonne.

8. Conſider the proportion of

time thou deſireſt to thy ſelfe, reckon what will bee ſpent in ſleepe, care, diſgrace, ſickeneſſe, trouble, wearineſſe, emptineſſe, feare: and vnto all this adde ſinne: and then thinke, how ſmall a portion is left of this time, and how ſmall good it will do thee. What can that aduantage thee with ſuch mixtures of euill? It is certaine, to liue long, is but to be long troubled; and to dye quickly, is quickly to be at reſt.

9. Laſtly, if there were nothing elſe to be ſaid, yet this may ſuffice, that there is no compariſon betweene *time* and *eternity*. What is that ſpace of time to eternity? If thou *loue life*, why doeſt thou not *loue eternall life?* as was ſaid before.

CHAP. XV.

Of them that would liue to doe good.

Ob. 4. BVT I would liue long to doe good, and to doe God ſeruice, and to benefit others by mine example.

Six reaſons againſt their pretence, that would liue long to doe good as they ſay.

Sol. Firſt, ſearch thine owne heart: it may be, this pretence of doing good to others, is pleaded onely, becauſe thou wouldeſt further thine owne good. Thou wouldeſt not ſeeke the publike, but to finde thine owne particular.

2. 2. God that ſet thee to doe his worke, knowes how long it is fit for thee to bee at the ſame; hee knowes how to make vſe of the labours of his workmen: He will not call thee from thy worke, till it bee prouided to diſpatch his buſineſſe without thee.

3. 3. It may be, if thou be long

at thy worke, thou wouldeſt marre all; thy laſt workes would not be ſo good as thy firſt: it is beſt to giue ouer, while thou doeſt well, &c.

4. If God will pay thee as much for halfe a day as for the whole, art thou not ſo much the more to praiſe him?

5. It is true, that the beſt comfort of our life here, is a religious conuerſation: but thy Religion is not hindered by going to heauen, but perfected. There is no compariſon betweene thy goodneſſe on earth, and that in heauen. For though thou mayeſt doe much good here; yet it is certaine, thou doeſt much euill here too.

6. Whereas thou perſwadeſt thy ſelfe, that by example thou mayeſt mend others, thou art much miſtaken. A thouſand men may ſooner catch the plague in an infected Towne, then one be healed. It is but to tempt God

to deſire continuance in this infectious world, longer then our time: for the beſt way is to get farre from the contagion. If diuers freſh waters fall into the ſea, what doth that to take away the ſaltneſſe of the ſea? No more can two or three *Lots* reforme a world of Sodomites.

CHAP. XVI.

Why men may not make away themſelues, to bee ridde of the miſeries of life.

Ob. 5. BVt then it ſeemes by this, that it were a mans beſt courſe to take away life, ſeeing ſo much euill is in life, and ſo much good to bee had in death.

1. *Sol.* 1. I thinke, the moſt of vs may bee truſted of that danger. For though the ſoule aſpire to the good to come, yet the body tends vnto the earth, and like an heauy clog weighs men downewards.

2. That is not the courſe; we muſt caſt the world out of our hearts, not caſt our ſelues out of the world. It is both *vnſeemely* and extremly *vnlawfull*. It is *vnſeemely*: for it is true, we ought willingly to depart out of this world; but it is monſtrous baſe, like cowards to runne away out of the battell. Thou art Gods ſouldier, and appointed to thy ſtanding; and it is a miſerable ſhame to runne out of thy place. When Chriſt the great Captaine ſounds a retrait; then it is honorable for thee to giue place. Beſides, thou art Gods Tenant, and doeſt hold thy ſelfe as a Tenant at will: the Landlord may take it from thee, but thou canſt not without diſgrace ſurrender at thy pleaſure; and it is extreme ſlothfulneſſe to hate life, onely for

2. Againſt ſelfe murder.

for the toyles that are in it. Secondly, and as it is vnſeemely, ſo it is *vnlawfull*, yea *damnable*. It is *vnlawfull*: for the ſouldier that runnes away from his Captaine, offends highly; ſo doth the Chriſtian that makes away himſelfe: and therefore the commandement is not onely, *Thou ſhalt not kill other men*, but generally, *Thou ſhalt not kill*, meaning neither thy ſelfe, nor other men. Beſides, we haue no example in Scripture of any that did ſo, but ſuch as were notorious wicked men, as *Saul, Achitophel, Iudas*, and the like. Yea, it is *damnable*: for he that leaueth his worke before God calls him, loſeth it, and beſides incurres eternall death. As the ſouldier that runneth away, dyeth for it, when he is taken: ſo the Chriſtian that murdereth himſelfe, periſheth; I ſay, that murdereth himſelfe, *being himſelfe*.

CHAP. XVII.

Why wee ſhould not bee troubled to part with our friends.

Ob. Might ſome other ſay, I could more willingly dye, but mee thinkes, It is grieuous vnto mee to part with friends and acquaintance; I cannot willingly goe from my kindred and my familiars; life is ſweet in reſpect of their preſence and loue and ſociety.

Sol. It is true, that vnto ſome minds this is the greateſt contentment of life of any thing; but yet many things muſt bee conſidered: For,

4. **6. Reaſons about parting with our friends in death.**

Firſt, amongſt 100. men, ſcarce one can by good reaſon plead that, I meane, cannot ſay that he hath ſo much as one ſound friend in the whole world, worthy to be reckoned, as the ſtay of his life.

Secondly, thoſe that can plead felicitie in their friends, yet what is it? one pleaſing dreame hath more in it, then a moneths contentment which can bee reaped from thy friends. Alas, it is not the thouſandth part of thy life, which is ſatisfied with delight from them.

3. Thou ſeeſt thy friends drop away from thee from day to day; for either they dye, or they are ſo farre remooued from thee, that they are as it were dead to thee; and ſith they are gone, who would not long to goe after them?

4. The friends that are left, are not ſure to thee: men are *mutable* as well as *mortall*; they may turne to bee thy foes, that now are deareſt to thee: or if they fall not into tearmes of flat enmity, they may grow full and weary of thee, and ſo careleſſe of thee.

5. If none of theſe would ſatisfie thee, yet what are thy friends on earth, to thy friends thou ſhalt find in heauen? This is an anſwer beyond all exception. 5.

6. Laſtly, by death thou doeſt not loſe thy friends neither, for thou ſhalt find them, and enioy them in another world to all eternity; and therefore thou haſt no reaſon for thy friends ſake to be loth to dye. 6.

7. But might ſome one ſay: All my griefe is to part with my wife and children, and to leaue them, eſpecially in an vnſettled eſtate. *Ob.* 7.

1. Haſt thou forgotten the conſolation that ſaith, *God will bee a father to the fatherleſſe, and a Iudge*, and a Protectour *of the widowes cauſe?* Hee will releeue both the fatherleſſe and the widow, as many Scriptures do aſſure vs, *Pſal.*146.9. and 68.6. *Prou.* 15.25. *Sol.* 1.

2. Thou leaueſt them but for a time; God will reſtore them to thee againe in a better world.

3. Thou gaineſt the preſence of God, and his eternall coniunction, who will be more to thee, then many thouſand wiues, or children could be. He can be hurt by the loſſe of no company, that findeth God in Heauen.

Chap. XVIII.

Why we ſhould not be ſorry to leaue the pleaſures of life.

Ob. 8. BVt might ſome other ſay: My heart is ſorely vexed, becauſe in death I muſt part with the pleaſures of life.

Sol. Fiue arguments againſt the pleaſures of life.

There are many things might quiet mens mindes in reſpect of this obiection: For thy pleaſures are either ſinnefull pleaſures, or lawfull pleaſures: if they bee *ſinnefull*, thou ſheweſt thy hatred of God by louing them, and heapeſt vp wrath vpon thine owne ſoule, by liuing in them. But ſay, thy pleaſures bee *lawfull* in themſelues: yet conſider,

1. Firſt, that the paines of thy life are, and will be greater both for number and continuance, then thy pleaſures can bee. No pleaſure at once, euer laſted ſo long as the fit of an Ague.

2. 2. Thou forgetteſt, what end they may haue: For thy pleaſures may goe out with gall. For either ſhame, or loſſe, or euill ſickeneſſe may fall vpon thee: or if not, yet thine owne heart will loath them; as they are *vanity*, ſo they will proue *vexation of ſpirit*: Thou wilt be extremly tyred with them.

3. 3. Thou art farre from giuing thy life for Chriſt, that wilt not forgoe the ſuperfluity of life for him.

4. 4. That in thy delights thou ſheweſt the greateſt weakeneſſe;

ſo as thou maiſt ſay of *Laughter, Thou art mad, Eccleſ.* 2. 2.

5. That death doth not ſpoile thee of pleaſures; for it bringeth thee to the *pleaſures that are at Gods right hand for euermore, Pſal.* 16. *vlt.*

CHAP. XIX.

Why wee ſhould not be loth to leaue the honours of the world.

Ob. 9.

9. IF any other obiect the lothneſſe to leaue his honours, or high place in the world: I may anſwer diuers things.

Sol. 1. Fiue obſeruations about the honours of this world.

1. Why ſhouldeſt thou bee ſo in loue with the honours of this world, if thou but conſider how ſmall the preferment is, or can be? the whole earth is, but as the full point and center, in compariſon with the circumference of the whole world beſides.

1. Now in true iudgement, it is almoſt impoſſible to diſcerne, how a man ſhould riſe higher in a Center. If thou hadſt all the earth, thou wert no more exalted, then to the poſſeſſion of a full point; a little ſpot in compariſon: and therfore how extremely vaine is thy nature, to be affected with the poſſeſſion of leſſe then the thouſand thouſandth part of a little ſpot, or point? 1.

2. Conſider ſeriouſly the thraldome, which thy preferment brings thee vnto: Thou canſt not liue free, but ſtill thou art fettered with the cares, and feares, and griefes that attend thy greatneſſe. There is little difference betweene thee and a priſoner, ſaue that the priſoner hath his *fetters of Iron*, and thine are of *Gold*, and that his fetters binde his *body*; and thine thy *minde*: He weares his fetters on his *legs*, and thou thine on thine *head*; and in this thou art one 2.

way leſſe contented then ſome priſoners: for they can ſing for ioy of heart, when thou art deiected with the cares and griefes of thy minde: If thou hadſt a *Crowne*, it were but a *Crowne of thornes*, in reſpect of the cares it would put thee to, &c.

3. 3. Say thou ſhouldſt get neuer ſo high, thou canſt not protect thy ſelfe from the miſeries of thy condition, nor preſerue thy ſelfe in any certainty from the loſſe of all thou enioyeſt. If thou wert as high as the top of the *Alpes*, thou canſt not get ſuch a place, but the clouds, winds, ſtormes, and terrible lightnings may find thee out, ſo as thou wouldeſt account the lower ground to be the ſafer place. Thou ſtandeſt as a man on the top of a pinacle, thou canſt not know, how ſoone thou maieſt tumble downe, and that fearefully.

4. 4. If thou ſhouldeſt bee ſure to enioy the greatneſſe of place

in the world, yet thou art not ſure to preſerue thine honour; for either it may bee blemiſhed with vniuſt aſperſions, or elſe ſome fault of thine owne may marre all thy praiſes: *For as a dead Flye may marre a whole Boxe of Oyntment, ſo may one ſinne thy glory. Eccle.* 10.1.

5. 5. Thou loſeſt no honour by dying: for there are *Crownes of Glory* in Heauen, ſuch as ſhall *neuer wither*, nor bee *corrupted*; ſuch as can neuer bee held with care or enuy, nor loſt with infamie.

Chap. XX.

Why it ſhould not trouble vs to part with riches.

Ob. 10. 10. IF thou be infected with the loue of riches, and that thou art loth to dye, becauſe thou wouldeſt not be taken from thy eſtate and outward poſſeſſions; then attend vnto theſe conſiderations.

Sol. 1.

1. Seuen motiues to leaue the loue of riches.

1. Thou cameſt *naked into the world*; and why ſhould it grieue thee to *goe naked out of the world?*

2. 2. Thou art but a Steward of what thou poſſeſſeſt: and therefore why ſhould it grieue thee to leaue, what thou haſt employed, to the diſpoſing of thy maſter?

3. 3. Thou haſt tried by experience, and found hitherto, that contentment of heart is not found, or had by abundance of outward things. If thou hadſt all the pearls of the Eaſt, and wert maſter of all the mines of the Weſt, yet will not thy heart bee filled with good: by heaping vp of riches, thou doſt but heape vp vnquietneſſe.

4. 4. *Riches haue wings*, thou maiſt liue to loſe all, by fire, or water, or theeues, or ſuretiſhip, or iniuſtice, or vnthrifty children, or the like.

5. 5. They are *riches of iniquity*. There is a ſnare in riches, and nets in poſſeſſions; thy gold and ſiluer is limed vs, or poyſoned. It is wonderfull hard, and in reſpect of men, impoſſible for thee to be a rich man, but thou wilt be a ſinfull man, eſpecially if thy heart bee growne to loue money, and haſte to be rich.

6. 6. Thou muſt leaue them once, and therefore why not now? Thou canſt not enioy them euer, and therefore why ſhouldeſt thou trouble thy heart about them?

7. 7. By death thou makeſt ex-

change of them for *better riches*, and ſhalt be poſſeſſed of a more *enduring ſubſtance*: thou ſhalt enioy the *unſearchable riches of Chriſt*: thou canſt neuer be fully rich, till thou get to heauen.

Ob. 11. Might ſome one ſay: I ſhould not feare death, were it not that I know not what kinde of death I ſhall dye: I may dye ſuddenly, or by the hands of the violent, or without the preſence or aſſiſtance of my friends, or the like.

Sol. 1. 1. Sith wee muſt dye, it is the leſſer matter what kinde of death we dye: wee ſhould not ſo much looke how we dye, as whither wee ſhall goe when we are dead.

2. 2. Chriſt dyed a curſed death, that ſo euery death might bee bleſſed to vs: For he that liues holily, cannot dye miſerably. He is *bleſſed that dyeth in the Lord*, what kind of death ſoeuer it be.

CHAP. XXI.

Shewing the cure of this feare of death by practice.

Hitherto of the way of curing this feare of death by meditation. It remaines now, that I proceed to ſhew how the cure is to be finiſhed and perfected by practice; for there are diuers things to bee heeded by vs in our dayly conuerſation, which ſerue exceedingly for the extinguiſhing of this feare, without which the cure will hardly euer be ſoundly wrought for continuance.

7 Things that cure the feare of death in practice.

1 The contempt of the Word.

The firſt thing we muſt frame our liues to, for this purpoſe, is the contempt of the World: we muſt ſtriue earneſtly with our owne hearts, to forgoe the loue of worldly things. It is an eaſie thing to bee willing to dye, when our hearts are cleanſed of the loue of this world. Wee muſt leaue the world before the world leaue vs, and learne that leſſon heartily, *To vſe the world as if we vſed it not.* Neither ought this to ſeeme too hard a precept: for *they that ſtriue for maſtery, abſtaine from all things, when it is but to obtaine a corruptible crowne.* How much more ſhould wee be willing to deny the delights of this world, and ſtriue with our natures herein, ſeeing it is *to obtaine an incorruptible Crowne?* 1 *Cor*.9.24,25.

We muſt learne of *Moſes*, who brought himſelfe to it willingly, *to forſake the pleaſures of Ægypt, and to chooſe rather to ſuffer affliction with Gods people, then to be called the ſonne of Pharaohs Daughter*, *Heb*.11.26.

How the contempt of the world may be wrought in vs.

And to this end, we ſhould firſt reſtraine all needleſſe cares, and buſineſſe of this world, and *ſtudy ſo to be quiet, as to meddle with our owne buſineſſe*, and to abridge them into as narrow a ſcantling as our callings will permit. Secondly, we ſhould auoyd, as much as may be, the ſociety with the fauorites and minions of the World: I meane ſuch perſons, as admire nothing but worldly things, and know no other happineſſe then in this life; that ſpeake onely of this World, and commend nothing, but what tends to the praiſe of worldly things, and ſo to the enticing of our hearts after the World: And withall, we ſhould ſort our ſelues with ſuch Chriſtians, as practiſe this contempt of the World, as well as praiſe it, and can by their diſcourſe make vs more in loue with heauen. Thirdly, we ſhould daily obſerue, to what things in the world our hearts muſt run, and ſtriue with God by prayer to get downe the too much liking and deſire after thoſe things. Fourthly, we ſhould daily be pondering on theſe meditations, that ſhew vs the vanity of the world, and the vileneſſe of the things thereof. Thus of the firſt medicine.

2. The mortification of beloued ſinnes.

Secondly, we muſt in our practice ſoundly mortifie our beloued ſins: our ſins muſt dye before we dye, or elſe it will not be well with vs. The *ſting of death is ſin*, and when we haue pull'd out the *ſting*, we need not feare to entertaine the *Serpent* into our boſome. It is the loue of ſome ſin, and delight in it, that makes a man afraid to dye; or it is the remembrance of ſome foule euill paſt, which accuſeth the hearts of men; and therefore men muſt make ſure their repentance, and iudge themſelues for their ſinnes, and then they neede not feare Gods condemning of them. If any aske me, how they may know when they haue attained to this rule, I anſwer, When they haue ſo long confeſſed their ſinnes in ſecret to God, that now they can truely ſay, there is no ſinne they know

How wee may know when ſinne is mortified.

know by themſelues, but they are as deſirous to haue God giue them ſtrength to leaue it, as they would haue God to ſhew them grace to forgiue it. Hee hath ſoundly repented of all ſinne, that deſires from his heart to liue in no ſin. And vnto this rule, I muſt adde the care of an vpright and vnrebukeable conuerſation. It is a maruellous encouragement to dye with peace, when a man can liue without offence, and can iuſtly plead his integrity of conuerſation; as *Samuel* did, 1 *Sam.* 12.3. and *Paul*, *Acts* 20.26,27. and 2 *Cor.* 1.12.

3 Aſſurance.

Thirdly, *Aſſurance* is an admirable medicine to kill this feare: And to ſpeake diſtinctly, wee ſhould get the aſſurance firſt of Gods fauour, and our owne calling and election; for *hereby an entrance will bee miniſtred into the Heauenly Kingdome*; And therefore haue I handled this doctrine of the Chriſtians aſſurance, before

fore I meddled with this point of the Feare of Death. *Simeon* can dye willingly, when *his eyes haue ſeene the ſaluation.* Feare of death is alwayes ioyned with a weake faith; and the full aſſurance of faith, doth maruellouſly eſtabliſh the heart againſt theſe feares, and breeds a certaine deſire of the comming of Chriſt. *Paul* can be *confident*, when he is able to ſay, *I know whom I haue beleeued, and that he is able to keepe that which I haue committed to him*, 2 *Tim.* 12.

Beſides, we ſhould labour to get a particular knowledge and aſſurance of our happineſſe in death, and of our ſaluation: We ſhould ſtudy to this end, the Arguments that ſhew our felicity in death. And to this purpoſe, it is of excellent vſe to receiue the Sacrament often: For Chriſt by his Will, bequeathed heauen to vs, *Ioh.* 17. and by the death of the Teſtator, this Will is of force, and is further daily ſealed vnto vs, as internally by the Spirit, ſo externally by the Sacraments.

Now if wee get our Charter ſealed and confirmed to vs, how can wee be afraid of the time of poſſeſſion? Hee is feareleſſe of death, that can ſay with the Apoſtle, *Whether I liue or dye, I am the Lords, Rom.* 14 8.

4 The ſetting of our houſes in order.

4. That charge giuen to *Hezekiah*, concerning the *ſetting of his houſe in order, Eſay* 38. is of ſingular vſe for this cure. Men ſhould with ſound aduice ſettle their outward eſtates, and diſpoſe of their worldly affaires, and according to their meanes prouide for their wife and children. A great part of the feare and trouble of mens hearts is ouer, when their Wills are diſcreetly made: but men are loth to dye, ſo long as their outward eſtates are vnſettled and vndiſpoſed. It is a moſt prepoſterous

courſe for men to leaue the making of their Wils to their ſickneſſe: for beſides their diſabilities of memory, or vnderſtanding, which may befall them, the trouble of it breedes vnreſt to their mindes; and beſides, they liue all the time in neglect of their dutie of preparation for death.

5 To make friends with riches.

5. Wee may much helpe our ſelues, by *making vs friends with the riches of iniquity*; we ſhould learne that of the *vniuſt Steward*, as our Sauiour Chriſt ſheweth. Since wee ſhall bee *put out of the Stewardſhip*, we ſhould ſo diſpoſe of them while we haue them, that when we dye, *they may receiue vs into euerlaſting habitations, Luk.* 16. And vnprofitable life is attended with a ſeruile feare of death.

6 A frequent meditation of death.

6. It would maſter this feare, but to force our ſelues to a frequent meditation of death. To learne to *dye dayly*, will leſſen,

yea, remooue the feare of dying. Oh this *remembring of our latter end*, and learning to *number our dayes*, is an admirable rule of practice. It is the forgetfulneſſe of death, that makes life ſinfull, and death terrible, *Deut.* 32, 29. *Pſal.* 90. 12. And we ſhould begin this exerciſe of meditation betimes; *Remember thy Creator in the dayes of thy youth, Eccleſ.* 12. 1. This is that is called for, when our Sauiour Chriſt requires vs, and all men, ſo to *watch*: and herein lay the praiſe of the *fiue wiſe Virgins, Matth.* 25. 3. Thus *Iob* will *waite till the time of his change come, Iob* 14. 14. And of purpoſe hath the Lord left the laſt day vncertaine, that we might euery day prepare. It were an admirable method, if we could make euery day a life to begin and end, as the day begins and ends.

7. Laſtly, becauſe yet we may find this feare cumberſome, and our

7 Hearty prayer for this thing.

our natures extremely deceitfull; there is one thing left, which can neuer faile to preuaile, as farre as it is fit for vs; and that is hearty prayer to God for this very thing. Thus *Dauid* prayes, *Pſal.* 39.4. and *Moſes*, *Pſal.* 90. 12. and *Simeon*, *Luk.* 2. 19. And in as much as *Chriſt dyed for this end, to deliuer vs from this feare,* wee may ſue out the priuiledge, and by prayer ſtriue with God to get it framed in vs. It is a ſuite God will not deny them that aske in the name of Chriſt, becauſe it is a thing that Chriſt eſpecially aimed at in his owne death.

To conclude then; wee haue prooued, that it is poſſible to bee had, and moſt vncomely to want it; and likewiſe the way hath beene ſhewed how both by meditation and practice, this Cure may be effected. If then it be not wrought in any of vs, wee may here finde out the cauſe in our ſelues: For if we would hereby be ſoundly aduiſed and ruled, we might attaine to it all the dayes of our life, to ſing with the Saints, that triumphant Song mentioned both in the Old and New Teſtament: *Oh death, where is thy ſting? O hell, where is thy victory? ſo as wee are now the conquerors through him that loued vs, and gaue himſelfe to death for vs,* euen Ieſus Chriſt the righteous; to whom with the Father and the holy Ghoſt, bee all praiſe in the Churches, throughout all ages for euer.

Amen.

FINIS.

[illegible]. That we would hereby [illegible] dead, we might awake to it all the dayes of our life, to ſing with the Saints, that triumphant Song propounded both in the Old and New Teſtament: *O death, where is thy ſting? O hell, where is thy victory? ſo as we are more then conquerers through him that loved us, and gave himſelfe to death for us,* even Jeſus Chriſt the righteous: to whom with the Father and the holy Ghoſt, bee all praiſe in the Churches, throughout all ages for ever.

Amen.

FINIS.

Perfect

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